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PRINCETON
Feb. 11: 1730-1
THEOLOGICAL SEMINARY.

A Key for Catholicks,

To open the Jugling of the Jesuits, and satisfie all that are but truly willing to understand, whether the Cause of the Roman or Reformed Churches be of God; and to leave the Reader utterly unexcusable that after this will be a Papist.

The first Part.

Containing some *Arguments* by which the meanest may see the Vanity of Popery; and 40. *Detections* of their *Fraud*; with Directions, and Materials sufficient for the Confutation of their Voluminous Deceits: particularly refelling *Boverius*, *Richlieu*, *H. T^s. Manual*, some Manuscripts, *&c.*

With some Propositals for a (hopeless) Peace.

The *Second Part* sheweth (especially against the *French*, and *Grotians*) that the Catholick Church is not United in any meerly Humane Head, either Pope or Council.

By *Richard Baxter* a Catholick Christian, and Pastor of a Church of such at *Kederminster*.

LONDON,
Printed by *R.W.* for *Nevil Simmons*, Bookseller in *Kederminster*, and are to be sold by him there, and by *Thomas Johnson* at the Golden Key in St. *Pauls* Church-yard, 1659. At 4.s. bound.

To his Highneſs

RICHARD

Lord Protector

OF THE

Common-wealth of *England*, *Scotland* and *Ireland*, &c.

SIR,

THeſe Papers preſume to tender you their ſervice, becauſe the Subject of them is ſuch, as it moſt neerly concerneth both us and you that you be well acquainted with. The *Roman* Canons that batter the Unity, Catholiciſm and Purity of the Church of Chriſt, are mounted on the frame which I have here demoliſhed. The ſwords, and pens, and

tongues that you are now engaged againſt, and which you muſt expect from henceforth to aſſault you, are whetted and managed by the ſenſeleſs, tyrannous, ungodly *principles*, which I have here Detected. As unreaſonable as they appear to the unprejudiced, they are ſuch as have animated the ſtudies and diligent endeavours of thouſands to captivate the Princes and Nations of the Earth to the *Roman* yoke. As vain as they appear to us that ſee them naked, they are ſuch as have divided and diſtracted the Churches of Chriſt, and troubled and dethroned Princes, and laid them at the feet of the *Roman* Pope; They have abſolved ſubjects from their Oaths and other obligations to fidelity: They have involved many a Nation in blood: O the ſtreams of the blood of Saints that have been ſhed by theſe *Roman* Principles, in *Savoy*, *France*, *Bohemia*, *Poland*, *Germany*, *Ireland*, *England*, and many other Lands! As eaſie a war as here I manage, it is againſt thoſe adverſe Principles that have armed Thouſands and Millions againſt the innocent, or againſt their lawful Soveraigns, whom God had bound them to obey: They have faſtned knives in the breaſts of the greateſt Kings, as the lamentable caſe of *Henry* the third and fourth of *France* doth teſtifie: They have in a few days time in *Paris*, and the adjoyning parts of *France*, perfidiouſly butchered Nobles and other perſons of eminency, and people of all ſorts, to the number of neer thirty thouſand (as *Thuanus* reckoneth them, if not forty thouſand; as *Davilah.*) The Doctrines which I here confound, have invaded *England* by a *Spaniſh Armado*, (whether by the Popes conſent, and upon the account of Religion, I have after ſhewed out of their own Writers:) they have prepared knives and poyſon for our Princes, which God

did

did frustrate: they have laid Gunpowder to blow up King and Parliament, and hellishly execute the fury of the deluded zealots in a moment, and then to have charged the Puritans with the fact: They have in a time of Peace, by a sudden insurrection, murdered so many thousands in *Ireland* in a few days or weeks, as posterity will scare believe. They are dreadful Practicals, and not meer speculations that we dispute against. I beseech you therefore that you receive not this as you would do a Scholastick or Philosophical Disputation about such things as seem not to concern you; but as you would interess your self in a Disputation upon the Question, Whether you should be deposed or murdered as an Heretick? And whether we should be Tormented and burnt as Hereticks? And whether the lives of all the Princes and People upon earth whom the Pope judgeth Hereticks, should be at his mercy? &c. so do in this cause. I speak not this to provoke you to deal bloodily with them, as they do with the servants of the Lord! I abhor the thoughts of imitating their cruelty! It is only the Necessary Defence of your Life, and Dignity, and the Lives of all the Protestants that are under your Protection and Government, and the souls of men, that I desire. On what terms we stand with those men whose Religion teacheth them to kill us if they can, and to venture their lives for it, is easie to understand. When we have no security from them for our lives, but their disability to destroy us, we must disable them or die. I utter not melancholy dreams nor slanders: I have here shewed it in the too plain and copious Decrees of the approved General Council at *Lateran*, that the deposing of Princes, and absolving their Subjects from their fidelity, and giving their Dominions to others, not only

for supposed Heresie, but for not exterminating such as deny Transubstantiation, &c. is an Article of their Faith; and no man can disown it, without disowning Popery in the Essentials. If once they will renounce the Decrees of General Councils approved by the Pope, we shall be soon agreed. Saith *Costerus Enchirid. cap. 1. p. 46. Quæ sane Decreta si veritatem, si obsignationem Spiritus Sancti, si præsentiam Christi spectes, idem habent pondus & momentum quod Sancta Dei Evangelia.* They believe these Decrees to be as true as the Gospel. I need not therefore tell you that *Bozius Hostiensis*, and many more of them make the Pope to be the Lord of all the World: Or that *Bellarmine* and the stronger side do carry it, as [*The common judgement of all Catholick Divines*, (see what a rabble he heaps up *De Pontif. Rom. li. 5. c. 1.*) *that the Pope, ratione spiritualis, habet saltem indirectè potestatem quandam, eamq; summam in temporalibus.* Which *cap. 6.* he saith, [*is just such over Princes as the soul hath over the body or sensitive appetite; and that thus he may change Kingdoms, and take them from one and give to another, as the chief Spiritual Prince, if it be but necessary to the safety of souls.*] *cap. 78.* He gives us his proof of this. And whether the Pope do take your Government to be for the good of souls, I need not tell you. It is the stupendious judgement of God on Christian Princes for their sins, that they have been so far blinded as to endure such an usurper so long, and have not before this blotted out his name from among the sons of men. [*Non licet*, &c. *It is not lawful* (saith *Bellarmine ib. c. 7.*) *for Christians to Tolerate an Infidel, or Heretical King, if he endeavour to draw his Subjects to his Heresie or unbelief: but to judge whether a King do draw to Heresie or not, belongeth to the Pope, to whom the care*

of

of Religion is committed: therefore it belongs to the Pope to judge a King to be deposed, or not deposed.] You see here it is not *Lawful* for such Christians as the Papists to *Tolerate you:* which may help your judgement in the point of their Toleration. *Si Christiani* (saith *Bellar. ib.*) *olim non deposuerunt Neronem——Valentem Arianum & similes, id fuit quia deerant vires temporales Christianis.*] You have your Government and we our Lives, because the Papists are not strong enough. They tell you what to trust to. Saith *Tollet* (one of the best of the Jesuites, *li.* 1. *de Instruct. Sacerd. c.* 13.) [*They that were bound by the bond of fidelity or Oath, shall be freed from such a bond, if he fall into Excommunication: and during that, Debtors are absolved from the obligation of paying to the Creditor that debt that is contracted by words* ——] These are no private uneffectual Opinions. Saith Pope *Pius* the 5th himself in his Bull against our Queen *Elizabeth*, [*Volumus & mandamus, We will and command that the Subjects take Arms against that Heretical and Excommunicate Queen.*]

But their crueltie to mens *souls*, and the Church of Christ, doth yet much more declare their uncharitableness. It is a point of their Religion to believe, that no man can be saved but the Subjects of their Pope, as I have after proved, and is to be seen in many of their writings, (as *Knot*, and a late Pamphlet called *Questions for Resolution of Unlearned Protestants*, &c.) and Bishop *Morton* hath recited the words of *Lindanus*, *Valentia* and *Vasquez*. (Apol. lib. 2. c. 1.) [*defining it to be of Necessity to Salvation to be subject to the* Roman *Bishop.*] And would not a man think that for such horrid doctrines, as damn the far greatest part of Christians in the world, they should produce at least some probable Arguments? But what they have to say, I

have here faithfully *detected*. If we will dispute with them, or turn to them, the Scripture must be no further Judge then as their Church expoundeth it: The Judgement of the Ancient, yea or present Church, they utterly renounce; for the far greatest part is known to be against the Headship of their Pope; and therefore they must stand by for Hereticks. Tradition it self they dare not stand to, except themselves be Judges of it; for the greatest part of Christians profess that Tradition is against the *Roman* Vice-christ. The internal sense and experience of Christians they gainsay; concluding all besides themselves to be void of charity or saving grace, which many a thousand holy souls do find within them, that never believed in the Pope. Yea when we are content to lay our lives on it, that we will shew them the deceit of Popery, as certainly and plainly as Bread is known to be Bread when we see it, feel and taste it, and as Wine is known to be Wine when we see and drink it; yet do they refuse even the judgement of sense, of all mens senses, even their own and others. So that we must renounce our honesty, our Knowledge of our selves, our senses, our reason, the common experience and senses of all men, the Judgement and Tradition of the far greatest part of the present Church, or else by the judgement of the Papists we must all be damned.

Whether such opinions as these should by us be uncontradicted, or by you be suffered to be taught your Subjects, is easie to discern. If they had *strength*, they would little trouble us with Disputing. Nothing more common in their Writers scarce, then that the Sword or Fire is fitter for Hereticks then Disputes. This is but their after-game. Though their Church must rule Princes, as the soul ruleth the body, yet it must be by

Secular

Secular Power; excommunication doth but give fire: it is Lead and Iron that must do the execution. And when they are themselves disabled, it is their way to strike us by the hands and swords of one another. He that saw *England*, *Scotland* and *Ireland* a while ago in blood; and now sees the lamentable case of so many Protestant Princes and Nations destroying one another, and thinks that Papists have no hand in contriving, counselling, instigating, or executing, is much a stranger to their Principles and Practices.

Observing therefore that of all the Sects that we are troubled with, there is none but the Papist that disputeth with us with flames and Gun-Powder, with Armies and Navies at their backs, having so many Princes, and so great revenews for their provision, I have judged it my duty to God and his Church, 1. To Detect the vanity of their cause, that their shame may appear to all that are impartial; and to do my part of that necessary work for which *Vell. Paterculus* so much honoured *Cicero* (*Hist. lib.* 2. *c.* 34.) *Ne quorum arma viceramus, eorum ingenio vinceremur*] And 2. To present with greatest earnestness these following *Requests* to your Highness on the behalf of the cause and people of the Lord (wherein the Papists also shall see, that it is not their *suffering*, but only our *Necessary Defence* that we desire.)

1. We earnestly request that you will Resolvedly adhere to the cause of Truth and Holiness, and afford the Reformed Churches abroad the utmost of your help for their Concord and Defence, and never be tempted to own an Interest that crosseth the Interest of Christ. How many thousands are studiously contriving the extirpation of the Protestant Churches from the Earth? How many Princes are confe-

derate against them? The more will be required of you for their aid. The serious endeavours of your Renowned Father for the Protestants of *Savoy*, discovered to the world by Mr. *Morland* in his Letters, *&c.* hath won him more esteem in the hearts of many that fear the Lord, then all his victories in themselves considered. We pray that you may inherit a tender care of the cause of Christ.

2. We humbly request that you will faithfully adhere to those that fear the Lord in your Dominions. In your *eyes let a vile person be contemned; but honour them that fear the Lord,* Psal. 15. 4. *Know not the wicked; but let your eyes be upon the faithfull of the Land,* *Psal.* 101. 4,6. Compassionate the weak and curable, Punish the uncurable; restrain the froward; but Love and cherish the servants of the Lord. They are under Christ the honour and the strength of the Commonwealth; It was a wise and happy King that professed that his *Good should extend to the Saints on earth, and the excellent in whom was his delight,* *Psal.* 16. 2, 3. This strengthening the vitals is one of the chief means to keep out Popery and all other dangerous diseases. We see few understanding Godly people receive the Roman infection; but the prophane, licentious, ignorant or malignant that are prepared for it.

3. We earnestly request your utmost care, that we may be ruled by Godly, Faithfull Magistrates under you: and that your Wisdom and Vigilancy may frustrate the subtilty of Masked Papists or Infidels that would creep into places of Council, Command, or Justice, or any publick office. If ever such as these should have a hand in your affairs, or be our Rulers, we know what we must expect. The Reasons of our jealousies of such men are, because we know

know that the design is agreeable to their principles and interests: and we know it is their usual course: and we find that such men swarm among us: we hear their words, we read their writings, we see their practices for Popery and Infidelity. The jealousies of many wise men in *England* are very great concerning the present designs of this Generation of men; and not without cause. We fear the *Masked Papists and Infidels*, more then the *bare-faced*, or then any enemy. The men that we are *jealous* of, and over whom we desire you to be *Vigilant*, are these *Hiders* that purposely obscure and cover their Religion. He that wilfully concealeth his Faith, alloweth me to suspect it to be naught: The chief of them are, 1. The *Seekers* that have not yet found a Church, a Ministry, Ordinances, or Scripture, nor some of them a Christ to believe in. 2. The Paracelsians, Behmenists, and other Enthusiasts, that purposely hide themselves in self-devised, uncouth, cloudy terms, and pretend to visible familiarity with spirits. 3. The *Vani*, whom God by wonders confounded in *New England*, but have here prevailed far in the dark. 4. The secret guides of the Quakers. 5. Those that make it their business to argue against the Religion of all others, but assert little of their own, endeavouring to bring all men to uncertainties, and loose them from the faith. 6. Those that are still vilifying or undermining the faithfull Godly Ministry. 7. Those that do secretly or openly plead the cause of Infidels: (which are alas, too many: whether *ex animo*, or for promoting Popery, time will disclose:) that deride the Scriptures, and deny the Immortality of the Soul, the Resurrection of the body, or that there are any Devils, or is any Hell. 8. The *Libertines*,

that

that would have liberty for all that they can call Religion, though against the certain Principles of Christianity; and that tell us the Magistrate hath nothing to do with mens Religion (of which anon.) 9. The Democratical Polititians, that are busie about the change of Government, and would bring all into confusion under pretence of the Peoples Liberty or Power, and would have the Major Part of the Subjects to be the Soveraign of the rest; that is, the worst, that are still the most; and the ignorant, that cannot Rule themselves; and the vicious, that are enemies and hinderers of piety; and the worldlings, that mind nothing but what is under their feet, and have no time to think of Heaven, they have so much to do on earth; and as *Augustine* saith, *had rather there were one Star less in Heaven, then One Cow less in their Pastures:* these must be our Soveraigns. 10. Those that under pretence of defending Prelacy, and of uniting us with *Rome*, do adhere to the course of *Grotius* and *Sancta Clara*, and Unchurch all the Reformed Churches, degrade all the Ministers that are not of their way, while they maintain the verity of the Church of *Rome*, and the validity of her Ordination, and would have the Pope to be the *Principium Unitatis* to all the Church, and the Western Parts to obey him as their Patriarch, yea and himself to be the Ruler of the whole, so he do it by the Laws of General Councils, and deprive not inferiour Bishops of their Priviledges. These ten sorts of men we are Jealous of; and if ever you advance them into places of Command or Power, it will increase our jealousies. God knows, I have no personal grudge to any of them. But the Gospel and the souls of men, and the hopes of our posterity, are not so contemp-

tible

tible as to be given away as a bribe to purchase these mens good will, or to stop their mouths lest they should reproach us. As it is the common, but a poor redress, that after the Massacres of thousands, the surviving Protestants have still had from the Papists, *viz.* to disclaim the fact, or cast it upon some rash discontented men (which will not make dead men alive again.) So will it be a poor relief to us, when these men are our Masters, and have deprived us of all that was dear to us in the world, that we escaped their ill language while the work was doing.

4. We also humbly beseech you, that you will go on with the *purging*, and *encouraging* of the Ministry: Casting out the Ignorant and Ungodly; and countenancing those that are Able, and Faithfull. They deny their ease, and dignity and the riches of the world (which other employments would afford) to encounter with Satan and the worlds corruptions, for the happiness of souls! And therefore the more oppose them and revile them, and unthankfully requite them, the more are you obliged for the sake of Christ, and mens salvation, to assist them. All their enemies contending to surpass the Devil in impudency, accuse them of Covetousness, Idleness and Ambition, as if these were the things that they seek after in the world. If our practice seconding our profession, be not enough to confute these calumnies of malignant men, let this be added to confute them, that we make it our earnest request to your Highness, that all such Ambitious, Idle, Covetous, or otherwise scandalous Ministers may be cast out. You have Commissioners in every County for this work: Require them to do it faithfully: If we desired this much against our Reproachers, they would say we persecuted them: We desire you there-

fore but to turn this persecution against our selves. We also desire you, that you will not advance us to Temporal Honours, or Dignities, or Power; nor make us Lord Bishops, nor to abound with the riches of this world: These things agree not with our caling: We only desire food, and rayment, and necessaries to furnish us for our work, and express some charity to the needy that daily expect it from us; and we crave of you that we may be no richer. We also desire you, never to put the sword into our hands, nor enable us to execute any of our private passions upon any, nor yet to touch mens Bodies or Estates; but only to manage the word and Keyes of the Kingdom of Christ upon mens Consciences, and Guide his Church according to our office, and let it prevail as God shall bless it. This is all the advancement we desire. We have doubly renounced all the world, as *Christians*, and as *Ministers* of Christ; we have given up our selves to a difficult flesh-displeasing work: we crave no more of you, but so far to countenance us as Christ commandeth you, and the good of our peoples souls requires. And God will be judge between us and our malitious reproachers, whether these requests are Covetous, Ambitious, or Unreasonable.

5. We also humbly crave your aid, for the procuring and maintaining an Union and Concord among all the Pastors and Churches in your Dominion. All that fear God are Agreed in the main: and they have a special Love to one another; and these are good preparatives to their fuller reconc lement. I know that there is no such distance in their principles, but that they may in blessed Concord carry on the work of God: Our poor people need this, that are offended at our smallest distances: All our strength united is too little to bear down

down the oppositions of Hell and Earth that we must daily encounter in our work. Your help may do much to procure our Concord, of which I shall presume to say more to you in another address.

6. Lastly we beseech you that *Toleration* may be *limited* by *Execution* as well as by *Law*; And therefore that as the *Approved Ministers* must have an *Instrument* of *Approbation*, and must be responsible before the Commissioners of *ejection*, for any thing that forfeiteth it; so the *Tolerated* may be *tryed* according to your Laws of *Toleration*, and may have an *Instrument* for their *Toleration*, before they have Liberty publikely to propagate their Opinions to others: and that they may be as responsible before the Commissioners for ejection as we. And that publikely nor privately Papists, nor Infidels, nor any that deny the essentials of the faith may not be suffered to seduce the people. If any think that this is desired by us, because we fear the power of truth, or would deprive them of any just freedom of debate, I provoke them solidly to answer what is here said in the following Dispute; and we disswade not your Highness if you were in any doubt (which we do not imagine) of the truth of the Christian or Reformed Doctrine, to invite us to an equal Disputation, and try whether we shall not open the shame of Infidelity and Popery (the two great evils that threaten this land) at any time. But if you are resolved of the wickedness of both these wayes, we have reason to expect that you suffer not the poyson to be administred to your people. Give not leave to every seducer to do his worst to damn mens souls; When you will not tolerate every Traytor to draw your Armies or people into Rebellion; nor to every wicked man to solicite others to whoredom, murder, theft or deceit. And verily if men have

leave to preach against the Scripture, Churches, Ministry, Ordinances, yea and against the life to come under the name of Seekers, Quakers or such other Sects, we had far rather that they had leave to pull off their vizor, and do it openly in the *name* of *Papists*. For *as Papists* they will disown abundance of the abominations, which *as Seekers, &c.* they propagate on design: And as plain dealing in Religion is better then jugling, so we had rather that open quiet Papists were tolerated, then these jugling deceivers. They that pretend to know the Jesuites and Fryars, do profess that they are more common in Princes Councils and Families, and in the houses, if not the closets of Noble men, Commanders, and persons of publick trust or service, then we that live and mean simply do imagine. And who would have thought that had not known it, that they had so insinuated into the several sects among us, and that they were so industrious in their work, as the *Newcastle* Scottish Jew was, to be circumcised or become Jew, and then rebaptized, *&c.* and all to deceive?

Judge I beseech you by these three Reasons, how far their *seduction* is to be tolerated. 1. That they *preach Treason* against Princes and States, I have shewed undenyably, is part, and a principal part of their Religion.

2. Their doctrine *corrupteth almost all Morality*: What need we fuller clearer proof, then the *Jansenian* hath given us in his Mysterie *of Jesuitism*? and much more may be added. *Morton* hath long ago produced enough to tell us what to expect from such men: *Apolog. Part.* 1. *l.* 2. *c.* 13. As from *Tollet* himself *l.* 4. *de instruct. sacerd. c.* 9. [*Quantum ad intentionem dilectionis, non tenemur sub præcepto Deum plus omnibus diligere*] *Stapleton l.* 6. *de*

de justif. c. 10. *& Valent. l. de Votis c.* 3. [*Hoc præceptum diligendi Deum ex tota mente, doctrinale est, non obligatorium*] See here, a *precept*, and the greatest precept, even to Love God above all, is not *Obligatory*? A strange precept! And *p.* 322. he reciteth the words of *Tollet, ibid. l.* 4. *c.* 21. *&* 22. teaching *Equivocation* upon oath before a Magistrate, and so maintaining perjury. And *p* 327. he citeth the same Author maintaining that Murder, and Blasphemy in a passion and not deliberate, is no mortal sin, unless in one that is used to Blaspheme. And *p.* 329. how *Bellarm. Costerus, Valentia* maintain that Fornication in a Priest is better, or a smaller sin then to marry. The like he shews of their doctrine of Theft, False witness, *&c. p.* 332, 333, *&c.* This from him.

3. But above all their other mischiefs, the *Propagating of Infidelity* by them is the greatest: Which they do in two wayes. 1. Under the *Vizard* of *Infidels* and *Seekers* they plead against Scripture and Christianity, in design to loosen men from all Religion, and perswade them that they must needs be Infidels or Papists: *Veron* and his followers have given them full Directions to manage this design. And while, with debauched Consciences) they thus perswade men to be Infidels in jest, they have made abundance such in good sadness: so that upon my knowledge there are many such swarm among us, that sometime seemed pious persons, that plead against Christianity it self. 2. And no wonder, when *some of the leading Papists* do seem to be *Christians in jest*, and *Infidels in good sadness themselves*. I shall instance now but in their Champion, *Tho. White*, who in his *Euclid. Metaphys. Stoech.* K *pr.* 16. maintaineth that *in a manner*, or *almost all incorporated souls shall be saved by the world as the Instrument, or else the world were*

substantially evil, and the souls that fail of Blessedness, non sint sufficientes ad partem considerabilem totius multitudinis constituendam. He that believeth this, cannot believe Christ, nor well perswade men to believe in Christ. This happy news to the Pagans and Mahometans, might somewhat affright the Christians being the fewest, lest they should be that *inconsiderable number*, but that he that talks of the damnation of so few, its like by his Arguments believeth it of none. The same he asserts in his *Treatise of the middle state of souls*, Rat. 5. p. 41. And *Rat.* 10. he disputeth against *Vindictive Justice as a thing not becoming God*: and *p.* 88. denyeth that sinners *injure God*, forsooth *because he suffereth it willingly*. Pag. 95 (*Translat.*) he saith that *souls are exempt from all such pains as may be caused by any outward agent*: And *pag.* 111. That God Governeth not the world as a *Monarch, but as an Engineer*; And *pag.* 134. he saith [*the punishment of sin whether external or internal, is nothing else but the increase and exaggeration of sins in those who are perverse, and the decrease and diminution of them in those who amend*] And *pag.* 90. that [*the defect of Gods honour occasioned by* Peter, *was not supplyed and repaired by any other*] and so not by Christ. And *pag.* 146. [*that Gods aim is alwayes the utmost good of every creature*] And he oft enough tels us that God attaineth all his will. And is this man a Papist? or are Papists in good sadness, that tell the world that none but the subjects of the Pope can be saved? and yet now the number that perish will be inconsiderable; and God aimeth at the utmost Good of every creature. Sure he thinks that all the Toads must be made men: and all men made Angels; and every star must be made a Sun! I shall pass by the Books that are written against the *Creation*, and against

Scripture,

Scripture, and against *Hell*, *&c.* which swarm among us; only advising your Highness to take heed that you venture not upon any worldly motives, to stand guilty before the living God of allowing or tolerating such Books to be published, and such doctrines as these to be preached to your People, to the everlasting undoing of their precious souls.

If you ask *who it is that presumeth thus to be your Monitor?* It is one that serveth so great a Master that he thinks it no unwarrantable presumption, in such a case to be faithfully plain with the greatest Prince. It is one that stands so neer Eternity, where *Lazarus* shall wear the Crown, that unfaithfull man-pleasing would be to him a double crime: it is one that rejoyceth in the present happiness of *England*, and earnestly wisheth that it were but as well with the rest of the world; and that honoureth all the providences of God by which we have been brought to what we are; but dare not own all the actions of men that have been the Instruments, as he hath thought meet to manifest in this writing, and leave upon record. And he is one that concurring in the Common Hopes of greater Blessings yet to these Nations under your Government, and observing your Acceptance of the frequent Addresses that from all parts of the Land are made unto you, was encouraged to do what you dayly allow your Preachers to do, and to concur with the rest, in the tenders (and some performance) of his service; and particularly the *County* of *Wilts* who have *Petitioned* you for the *Summ* of what I have here expresst; and whose Petitions I desire may be written

written upon your heart. That the Lord will make you a *healer* and *preserver* of his Churches here at home, and a *successfull helper* to his Churches abroad, is the earnest prayer of

Your Highnesses
faithfull Subject

Rich. Baxter.

Reader,

Reader,

IF thou come hither with a practical esteem of Truth, desiring to know it that thou maist obey it, & with an humble mind dost study and pray to the Father of Lights, and art impartially willing to receive the Truth in the Love of it that thou maist be saved, and with diligence and meekness to read and weigh the Evidences that I bring thee, thou art then the person to whom I recommend these Papers with confident expectation of success. The Controversies here handled are those that have made, and still are making, the greatest combustions in the Christian world. And yet to almost all men of learning on both sides they seem exceeding easie. I seldom meet with a Learned Protestant but taketh Popery for such transparent fallacies, that he is little or no whit troubled with any doubtings in the business: And I seldom meet with a Learned Papist but is as confident on the other side, as if besides them, all the Christian world were blind and mad. Interest and prejudice must needs do much then on one side at least. And which side hath the greatest worldly interest to byas their understanding, is soon discerned by one that knows the Papal power, their Cardinals, Prelates, and the Riches, Honours and priviledges of their Clergy. and that knows our state. And if thou wilt hear the Reasons of the confidence of both sides, I will tell it thee here as briefly and plainly as I can.

We are confident of our own Religion, because we believe the Gospel: and we have no other Rule and Test of our Reli-

gion : And we are confident that Popery is a deceit, because we both believe the Gospel and the judgement of the ancient and present Churches, and because we believe our sense it self : As sure as we know Bread from Flesh, and Wine from Blood, by seeing, tasting, &c. so sure know we that Popery is false. And if a Controversie is not at an End when it is brought to the judgement of all the senses of all the sound men in the world (it being about the object of sense) then we are past hope of ending controversies : And therefore as we will not waste our time with every fellow that will dispute with us that Snow is black , or the Fire cold , no more will we trouble our selves with these men that tell us that Bread is not bread, and Wine is not wine.

And if you would know the Reasons of the confidence of the Papists, I know no more of them but what their Writings and speeches do express, and those I have hereafter given you. Two things they are still harping on : the first is, that in our way we have no assurance that the Christian Religion is true, or that Scripture is the word of God. *Save me the labour of repetitions, and read but what I have witten in the Preface to the second Part of the* Saints Rest (Edit. 2. &c.) *where I give you the Resolution of our faith, and in my* Safe Religion, Disp. 3. *and then believe them if thou canst.*

Their second is, that thred-bare Question [Where was your Church before *Luther?* Where hath it been successively in each age ?] *And here meer Sophistry carryeth it through the Papal world, to the deluding of the simple that will be catcht with chaffe, and are not able to see* things *for* Names. *I have dealt with some of them that harped on this string, and never met with any thing from them that should seem considerable to a discerning man, save only the two unanswerable arguments of* Confidence (*that I say not* Impudence) *and* Loquacity. *Though I have more fully*

fully ſhamed this Queſtion in this Book, I will here alſo give you at the entrance, a ſhort view of the caſe.

The men that ask us, where our Church and Religion was, either know not (through ignorance) or will not let others know (through wickedneſs) what our Church and Religion is. [Shew us (*ſay they*) a Church in all ages that held the thirty nine Articles, or that held all that the Proteſtants hold, or elſe they were not Proteſtants?] *Forſooth, we muſt receive from them a Definition of a Proteſtant, and then we muſt prove the ſucceſsion of ſuch. Know therefore before you diſpute about the ſucceſsion, what is the thing whoſe ſucceſsion is queſtioned.* [A Proteſtant is a Chriſtian that holdeth to the holy Scriptures as the ſufficient Rule of faith and holy living, and proteſteth againſt Popery.] *The Proteſtant Churches are Societies profeſsing the Proteſtants Religion.* [The Proteſtant Religion] *is an improper ſpeech, but* [the Proteſtants Religion] *is a phraſe that we ſhall own. For* [Proteſtancy] *is not our Religion it ſelf, but the Rejection of Popiſh corruptions of Religions or defiling Additions. If my Rejections of other mens Additions be themſelves Additions, then is it in the power of any Heretick in the world to force me to Add to my Religion at his Pleaſure. A thouſand new Articles & Forms of Worſhip he may deviſe, and then muſt I add to my Religion by rejecting them all: even as I add to my Apple by wiping the dirt of it, or to my Cloaths, by bruſhing them. The Proteſtants Religion is only the Chriſtian Religion the naked Chriſtian Religion alone: The Papiſts the Chriſtian Religion corrupted with abundance of additions. The Proteſtants ever diſavowed any Confeſsions of men as pretended to be the Rule or Law of their Religion.* The Proteſtants Religion is the Holy Scriptures alone] *The Papiſts Religion is all that is decreed by the Pope and Councils. Our Religion containtd in the Scoipture hath its Eſ-*

ſentials and Integrals. All the Eſſentials and as much of the Integrals as (in the uſe of means) we are able to underſtand, we believe particularly and explicitely: the reſt we believe generally and implicitely to be all true. So that as the Papiſts will not give us leave to take the writings of Greſſer, Bellarmine *or any of their Doctors, yea the Articles of their Divines at* Thoren. Ratisbone, &c. *to be therefore Articles of their faith, but only thoſe that are contained in General Councils approved by the Pope; ſo we require the ſame juſtice of them that they call Nothing the Articles of our Faith, but what is contained in the Holy Scripture, which is the only Rule of our Religion. Do they know our Religion better then we do? This is our Religion, and this we ſtand to.*

Well! Conſider now whether any thing be eaſier then for a Proteſtant to ſhew you a viſible Church that hath ſucceſſively been of his Religion.

1. *The Chriſtian Religion hath been in all ages ſince Chriſt in viſible Societies: The Religion of Proteſtants is the Chriſtian Religion: therefore the Religion of Proteſtants hath been in all ages ſince Chriſt in viſible Societies.*

2. *That Religion which is contained in the Holy Scripture as its Rule or ſufficient Revelation, hath been profeſſed in all ages in viſible Churches. But the Religion of Proteſtants is contained in the Holy Scriptures as its Rule or ſufficient Revelation: therefore the Religion of Proteſtants hath been profeſſed in all ages in viſible Churches.*

We name the Societies from the places of their reſidence: Our Church (as Auguſtine *tels the Donatiſts) begun at* Hieruſalem, *and thence was diſperſed into* Aſia, Africa *and* Europe; *it hath continned in* Syria, Æthiopia, Ægypt, India, Greece, &c. *If I could name but one Nation that had been of my Religion, I ſhould ſuſpect it were not the true Religion. It is the Chriſtian world that is inſtead of a Catalogue to us.*

O but, *say the Juglers*, This is a General answer, to say you are Christians: there are more sorts of Christians then One. *I Reply*; *It is the General or Catholick that we are speaking of*; *and therefore if it were not such a General answer, it were not pertinent to the Question*: *There are no more sorts of Christians but* One; *that is, there is no Essential difference among them*; *but there is a gradual, integral and modal difference. But may not Christians of several Degrees of Knowledge be in the same Catholick Church? Our qneſtion is not*, [*Where any Sect, or any particular Church hath had its succession:*] *but* [*where that Catholick Church hath been, of which we are members.*] *And surely Christ hath but* One Catholick Church.

O but, say they, would you make men believe that *Ethiopians*, *Armenians*, *Greeks*, &c. are Protestants? you may be ashamed of so gross a fiction.

I answer, Is it the Name *of* Protestants, *or their* Religion, *that you would have us prove a succession of? These deceivers cheat abundance of poor souls by this one device, even supposing that the word* [Protestant] *doth denominate our Church from its Essential parts, and so call for a Catalogue of Protestants. But I would ask them, whether we or they do better know our Religion? and consequently what a Protestant is? If they know it at all, it is from our writings or expressions; For sure they will not pretend without signs to know our hearts, and that better then our selves. You must take it from us, if you will know what our Religion is, as we must take it from you, if we will know yours. And therefore delude not silly souls by perswading them that you know what our Religion is better then we. If you will believe our Books that tell you, believe our sayings also, and believe me that here tell you my own Religion.* [*A Protestant is a Christian that*

proteſteth againſt Popery] Chriſtianity *is our Religion:* Proteſting againſt Popery *is our Negation or Rejection of your Corruptions of Religion. Men that never heard of the name of Papiſt or Proteſtants, may be of the ſame Religion with us. If many Nations of the world never received Popery, and we reject it; if they never knew it, and we know it and diſown it, are we not both of one Religion, even in the Integrals? One man never heard of the Leproſie: another catcheth it and is cured of it; and a third flyeth from it and preventeth it; And I think all theſe are truly men; yea and* (in tantum) ſound *men. When you call to us for a proof of our ſucceſſion, either you mean it, of the Eſſentials of our Religion and Church, or of the Negation of your Corruptions: Either you mean it of the points that we are Agreed in, or of thoſe we differ in:* Chriſtianity *is it that we are Agreed in; and that is our Religion, and nothing but that: Proteſtancy as ſuch, is but our wiping off the dirt, or curing the ſcab that you have brought upon our Religion, Is he not a man as well as you that will not tumble with you in the dirt, or come into your Peſthouſe? If we know not our own Religion, then we cannot tell it you; and then you cannot know it: And if we* do *know it, believe us when we profeſs our own Belief: We ſtill profeſs before men and Angels, that we own no Religion but the Chriſtian Religion, nor any Church but the Chriſtian Church, nor dream of any Catholick Church but one, containing all the true Chriſtians in the world, united in Jeſus Chriſt the Head. We proteſt before men and Angels that it is the Holy Scriptures that are the Law and Rule and Teſt of our Religion; And why are we not to be Believed in this our own Profeſsion, as well as you are in yours, when you make the Decrees of Popes and Councils to be your Law and Rule and Teſts?*

We

We perform therefore more then you demand. You ask us Where was our Church before *Luther? And we answer, Where our Religion was. You ask us,* Where was that? *and we tell you* Where *ever the* Christian Religion *was, and the Holy Scriptures were received. This were enough for us in answer to your Question: But we do more: We tell you not only where our Church and Religion was, but where there were men that owned not your grand Corruptions, no more then we: What can you demand more of us, when you call for a succession of Protestants, then that we tell you of a succession of* Christians (*which are of our Religion*) *and* which were no Papists, *yea against Popery, (which therefore were of our integrity) And who knoweth not that the foresaid* Abassines, Armenians, Egyptians, Greeks, *&c. are against your Papal Soveraignty, Infallibility, and all that is by us renounced as Essential to Popery?*

O but, *say the Fuglers,* these are not Protestants; they differ from you in many particulars.] *I answer, Call them by what name you please; they are not only* Christians, *but also* Anti-papists, *or free from Popery, and then they are of our Religion and Church. But indeed, must the world be made believe that all that we Believe is* essential *to our Religion, and that no man that differeth from us can be of our Religion, be the difference never so small?*

But say they, tell us of a Church that professes your 39 Articles. *Silly deceivers! Do not those very Articles profess that* [The Holy Scripture containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.] Art. 6. *We never took these Articles*

Articles instead of the Scripture, but the Articles and all Protestants profess the Scripture to be the only Rule and Test of their Faith and Religion. The substance of the 39 Articles may easily be proved to have been successively held by the Church from the beginning; but it is not incumbent on us to prove that every word in the writings of every Divine, or Church, hath been so continued; no more then you will own the writings of any Divines or Provincial Synods of your own, as being the Rule of your Faith. As you profess that the Decrees of Popes and general Councils approved by him, besides the Scriptures, are the Rule and Test of your Religion; so do we profess that the Scriptures alone (with the Law of Nature) is the Rule of ours.

But, what (*say they*) will you be of the same Church with *Nestorians*, *Eutichians*, and other Hereticks? *1 Answ.* 1. *We will not take all for* Nestorians, *or* Eutichians, *that a railer can call such, that never knew them, nor can prove it.* 2. Hereticks indeed *that deny any essential part of Christianity, are no Christians, anh therefore none of the Church that we are of: but if you will call those Hereticks that have all the essentials of Christianity, because they err in lesser points, we know that there are such in the Catholick Church: We will be none of them our selves, if we can escape it (yet indeed have no hope of escaping all error till we are perfect in knowledge:) But we will not run out of the family of God, because there are children and sick persons in it: Nor will we forsake the Catholick Church because there are erring persons in it.*

O but, *saith the Papist,* We acknowledge not your distinction of points Essential and not Essential; all points of Faith are Essential with us, and of necessity to Salvation.] *Answ. Reader, thou shalt see here such impudent*

impudent and faithleſs jugling, as may make thee bluſh to think that Chriſtianity hath ſuch profeſſors. 1. *The Outſide of their aſſertion damneth no leſs then all the world (that live to the uſe of Reaſon)* 2. *The Inſide of their deceitful meaning is almoſt clean contrary, and leaveth Heathens and Infidels in the Church, or in a ſtate of ſalvation as well as Chriſtians.* 3. *It leaveth no one Article of faith eſſential to a Chriſtian, or to one that ſhall be ſaved; and leaveth the Church an Inviſible thing, clean contrary to their own aſſertions of its Viſibility.* 4. *And when they have thus wrangled themſelves into a wood of contradictions and Unchriſtian abſurdities, the wiſeſt of them ſay as we ſay, in the main point. All this I will now manifeſt to thee.*

1. *The* Out-ſide *of their aſſertion is that Every point that we are bound to belive by a Divine faith, is fundamental, or eſſential to Chriſtian faith, or of neceſsity to ſalvation. And if ſo, then no man breathing can be ſaved: For no man knoweth all that he is bound to know. And no man believeth that which he underſtandeth not: It is impoſsible to believe that ſuch a Propoſition is a truth diſtinctly and actually, when I underſtand not what the Propoſition is. And that we all know but in part, even what we are obliged to know, no man will deny, but he that is mad by pride or faction: All that God hath revealed in his word, is the matter of our faith: There is no man can ſay, I have no culpable ignorance of any one Truth of God that I ſhould believe. Had we been more perfect in our diligent ſtudies, and prayers, and uſe of all means; and had we never ſinfully grieved the ſpirit that ſhould illuminate us, (to ſay nothing of our Original ſinfull darkneſs) there is not one of us but might have known more then we do. If ſin of the will and life be conſiſtent with true faith, then ſome ſin in the underſtanding is conſiſtent with faith. But the former is true: therefore,* &c. *But*

according to the out-side of their doctrine, no man that hath any sinfull ignorance (and consequently unbelief) in his understanding can be saved; that is, no man in the world. If he that thinks he knoweth any thing, knoweth nothing as he ought to know, 1 Cor. 8. 2. *what shall be said of these men, that think they and all the Church do know all things that they ought to know, and that their understandings have no sin? And must we needs be of that faith that damneth all men, and of that Church where none are saved?*

2. *As the Out-side of their Assertions is made for a bug-bear to frighten fools, so that the In-side (as expounded by many of them) is that Heathens and Infidels may be of their Church or saved, and that nothing of the Christian faith at all is necessary to salvation, is plain: For they tell us that they mean, that all points are of necessity, where they are sufficiently proposed, and mens ignorance is not invincible; but where there is no sufficient proposal, but mens ignorance is invincible, or such as comes not from a wilfull neglect of means, there no ignorance of the articles of faith is damnable, and so no article absolutely necessary: so that the question indeed is not Whether men believe or not? but Whether they are Unbelievers or Heathens or ignorant persons, by a willfull neglect of sufficiently proposed Truth, or not? So that all that part of the Heathen or Infidell world (O how great) that have no such proposals of the Gospel, may not only be saved, but be better and safer then most Christians (if not all) who certainly are sinfully ignorant of some truth which they ought to know.*

Obj. But (*say they*) it will not stand with faith to deny belief to God in any thing, sufficiently revealed: for he that believeth him in one thing, believeth him in all.]

Answ.

Answ. *Very true, if they know it to be the Word of God. And if this be all, the Protestants are ready to averre upon their most solemn Oaths, that they believe every thing without exception which they know to be a Divine Revelation: and no wonder; for so doth every man that believes that there is a God and that he is no lyar. If this will serve your turn, you have no more to say against us; your mouths are stopt. But may it not stand with faith to be ignorant, and that through sinfull neglect, of some revealed truth of God, or of the meaning of his word? If you are so proud as to think that all the justified are perfect and have no sin, yet at least consider whether a man that liveth in Heathenism till fourscore years of age, and then turns Christian, is not afterward ignorant through his former sinfull negligence? But dare you say that you have no sinfull ignorance to bewail? Will you confess none, nor beg pardon, nor be beholden to Christ to pardon it?*

That they make no point *of faith necessary, while they seem to make* all *necessary, see but what I have after cited from* Franc. à S. Clara probl. 15, 16, 17. *and abundance more that are mentioned there by him.*

3. *And that by this Protean jugling,* they make the Church invisible, *is apparent. For what man breathing knoweth the secrets of the souls of others, whether they have* resisted *or* not resisted *the light? and whether they are ignorant of the articles of faith upon sinfull contempt, or for want of some due means of faith, or internal capacity, or opportunity? We are as sure that all men are ignorant of some thing that God hath revealed to be known (in nature and Scripture) as that they are men: But now whether any one of these men be free from those aggravations of his ignorance (and that in every point) upon which the Papists make him an unbeliever, is unknown to others:*

When the Faith or Infidelity of men, and so their being in the Church or out of it, must not be known by the Matter of Faith which they profess, but by the secret passages of their hearts, their willingness or unwillingness, resistance or not resistance, and such like, the Church then is invisible; *no man can say which is it, nor who is of it: He that professeth not the Faith, may be a Catholick; and he that professeth it, for ought they know, may be an Infidel, as being sinfully yet ignorant of some one truth that is not in his express confession: thus by confusion the builders of* Babel *marre their work.*

4. *And that the wisest of them, say in the main as we say, see here in some proofs.* Bellarm. de Verbo Dei, lib. 4. cap. 11. [In the Christian Doctrine both of Faith and Manners, some things are simply necessary to salvation to all; as the Knowledge of the Articles of the Apostles Creed, of the ten Commandements, and of *some* Sacraments: The rest are not so necessary, that a man cannot be saved without the explicite Knowledge, belief and profession of them —— These things that are simply necessary and are profitable to all, the Apostles preached to all —— All things are Written by the Apostles which are Necessary to *all*, and which they openly preacht to all] *see the place.*

Costerus Echirid. c. 1. p. 49. Non inficiamur præcipua illa fidei capita quæ omnibus Christianis cognitu sunt ad salutem Necessaria, perspicuè satis esse Apostolicis scriptis comprehensa] That is; We deny not that those Chief Heads of the Faith which are to all Christians necessary to be known to salvation, are perspicuously enough comprehended in the Writings of the Apostles.] *Judge by these two (to spare the trouble of citing more) whether they be not forced after all their Cavils, to say as we, in distinguishing of Articles of Faith. And they cannot be ignorant, that the Church hath*

hath ſtill had Forms of Profeſſion, which were called her Symbols, *as being the Badge of her Members; and did not ſuſpend all upon uncertain conjectures about the frame and temper of the Profeſſors minds.*

But if indeed it be not the want of Neceſſary Articles of Faith that they accuſe us of, but the want of willingneſs or diligence to know the truth, let them prove their accuſations, and let thoſe perſons that they prove guilty bear the blame. Do they think we would not as willingly know the truth as they? and that we do not pray as earneſtly for Divine illumination? Do we not read their Books? (I verily think incomparably more then they do ours,) and are we not willing to confer with the wiſeſt of them that can inform us? I have often privately and publickly deſired you that if any of them can ſay more then all theſe Schoolmen, Fryars and Jeſuites ſay, which I have read, they would let me hear it, that I may want no means they can afford me for my fuller information.

But yet they have not done with us. When we prove a ſucceſsion of our Religion, by proving a ſucceſsion of ſuch as adhered to the Scriptures, which are the Doctrine of our Religion (an Argument that no Papiſt under heaven can confute,) they vainly tell us, that All Hereticks pretend to Scripture, and therefore that will not prove the point.

But 1. *Doth it follow that Scripture is not a ſufficient Rule of our Religion, becauſe Hereticks may pretend to it? You take the* 39 *Articles for our Religion, and yet may Hereticks that are far from our minds, pretend to them. It's the liker to be the Rule becauſe all Hereticks pretend it, and would borrow credit from it to their Hereſies. The Law of the Land is the Rule of our Juſtice; and yet Lawyers and their Clients that are contrary to each other, do plead it for their contrary Cauſes. The Creed it ſelf is pretended by Arrians for their Hereſie. What muſt we*

have no Rule or Teſt or diſcovery of our Religion which a Heretick can pretend for his impiety. What words of God or man are not capable of being miſinterpreted? If we ſhould give you every day a confeſſion of Faith, ſome Hereticks might pretend to hold the ſame: No wonder then if they do ſo by the Scriptures.

2. *And can any Learned Papiſts be ſo ignorant, as not to know that the Arrians pretended the Authority of General Councils? and ſo do many other Hereticks; and that the Authority of Pope and Councils are frequently pretended for contrary opinions among them, and may be pretended by many an Heretick? And will they therefore grant that the Decrees of Popes and Councils are no ſufficient diſcovery of their Faith? If Hereticks pretending to* your Teſt *of Faith, diſprove not that to be* your Faith, *then Hereticks pretending to* our Rule *and Teſt of Faith (which is the Holy Scripture) is no proof that it is* not *our Rule of Faith.*

I do therefore conclude, that the Proof of a Succeſſion of ſuch Churches as have received the Holy Scriptures, is a valid proof of a ſucceſſion of Churches of our Religion, ſeeing we have no Religion (doctrinally) but the Holy Scriptures. And this as far as modeſty will permit, I challenge all the Jeſuites on Earth to confute with any ſolid Reaſons: yet adding that we do ex ſuperabundanti *prove a ſucceſſion alſo of Churches that never owned Popery, even the greateſt part of the Chriſtian world. But let theſe men themſelves but prove to us a ſucceſſion of their Church, even ſuch as they require of us; Let them prove that from the Apoſtles days the Catholick Church (or any one Congregation of twenty men) did hold all that now their Councils and Popes have Decreed, and are eſteemed Articles of their Faith, and I am contented to be their bond-ſlave for ever, or to bear a fagot, or be uſed by them as cruelly*

cruelly as their malice can invent, or flames or their ſtrappado's execute. Let my Head be at their Mercy if they can but prove that Succeſsion of Popery, as they require us to do of Proteſtancy, or as I have produced of our Churches and Religion. In the 15th *and* 16th *Detection I have more largely ſpoken to them of this point, to which I refer the Reader.*

In the very principal point of their Papal Soveraignty, *they have nothing but this groſs deceit to cheat the world with: The* Roman *Emperors divers ages after Chriſt, did give the Biſhop of* Rome *a Primacy in their Empire, and hence theſe men would perſwade us, that even from Chriſt they have had a Soveraignty over all the Chriſtian world. Wink but at theſe ſmall miſtakes, and they have won the Cauſe: 1. Suppoſe but Chriſts Inſtitution to ſtand in ſtead of the Emperors. 2. Suppoſe divers hundred years after Chriſt, to have been in the Apoſtles days. 3. Suppoſe Primacy to be Soveraignty or Univerſal Government. 4. But eſpecially grant them, that the* Roman *Empire was all the Chriſtian world; and then they have made good that part of their Cauſe.*

That there were many Nations without the reach of the Roman *Empire, that had received the Chriſtian Faith, is paſt doubt.* Socrates lib. 1. c. 15. ſaith that *Thomas* choſe *Parthia, Bartholomew* choſe *India, Matthew Ethiopia*, to plant the Goſpel in; but the middle *India* was not converted till *Conſtantines* days, by *Frumentius* and *Edeſius*; and *Iberia* by a Maid.] *So* Euſeb. l. 3. c. 3. tells us of *Thomas* his Preaching to the *Parthians*, and *Andrew* to the *Scythians*.] *Et in vit. Conſt. l. 4. c.* 8. that there were many Churches in *Perſia*, *& cap. 91.* how *Conſtantine* wrote for them to the King.] Godignus *and others of them maintain that the* Abaſſines *did receive the Goſpel from the beginning. Beſides* Scotland

and

and many other Countries that were not under the Roman *Power. And none of these were Governed by the Pope.*

These three Arguments against the Papal Cause, I shall here premise to more that follow.

1. *If all that part of the Christian world that was out of the reach of the* Roman *Empire, did never submit to the Soveraignty of the Pope, then hath he not been successively (or at any time) the actual Head of the Universal Church: But the Antecedent is most certain: therefore so is the Consequent.*

How an old woman, the Emperors Mother of Habassia, *did baffle their Jesuites, by asking them [How it came to pass, if obedience to the Pope be necessary to salvation, that they never had heard from him till now?] I have told you after from themselves.*

If Primacy were Soveraignty, and Emperors and Councils were Gods, yet the Indians, Abassines, Persians, *and many more in the East, and the* Scots, *and* Irish, *and* Danes, *and* Sweeds, *and* Poles, *and* Muscovites, *and most of* Germany *in the West and North, should be no subjects of the Pope.*

2. *If the Rule and Test of the Faith of Papists never had a Real Being, or no succession from the Apostles, then their Faith and Church hath either no Real Being, or no such Succession: But the Antecedent is true: as I prove.*

It is either General Councils, or Popes, or the Church Essential (as they use to call it, that is, the Whole Body) that is the Rule of their Faith. If it be General Councils, 1. *They had no being from the Apostles till the Council of* Nice; *therefore the Rule of the Papists Faith was then unborn.* 2. *Yea they never had a being in the world: There was never any thing like a General Council since the days of the Apostles to this day. The first at* Nice *had none, (save one* John *of* Persia, *who its like was some persecuted*

Bishop

Bishop that was fled, or if one or two more its not material), but the Bishops of the Empire, and out of the Western parts so few as was next to none: The following Councils, as Constantinop. 1. &c. *were only out of one piece of the Empire: The Council of* Trent *I disdain to reckon among the modester pretenders to an Universality.*

2. *And if it be not General Councils, but the Pope that is the Rule of their Faith; then,* 1. *Their Faith hath been interrupted, yea and turned to Heresie and to Infidelity when the Pope hath so turned.* 2. *And why then do they tell our people, that they take not the Pope for the Rule of their Faith?*

3. *If it be the Major part of the Universal Church,* 1. *It's known that two to one are against them, or at least the Greater part: therefore by that Rule their Faith in the Papal Soveraignty is false.* 2. *And yet it would be hard, if a man must be of no Belief, till he have brought the world to the pole for it.*

Argum. 3. *If all the stir that the Papists make in the world for the Papal Government be but to rob Christian Princes and Magistrates of their Power, then are they but a seditious Sect: But the Antecedent is apparent: For there are but two sorts of Government in the Church: The one is by the Word applyed unto the Conscience, which worketh only on the willing; either by General exhortations as in Preaching; or by personal application, as in Sacraments, Excommunication and Absolution: And this is the work of the present Pastors, and cannot be performed by the Pope: Nor would he be content with this, to govern Volunteers. The other is by Commands, that shall be seconded with force: And this is proper to the Magistrate. But if they will be deluded to give up their Crowns and Scepters to the Pope, let them stand as the objects of the compassion of Spectators.*

Much more then I have here given you, I had prepared of the Teſtimony of Antiquity againſt them. But here is more then they are able ſolidly to anſwer, and I was afraid of over-whelming the capacity of ordinary Readers. I underſtand not the French *Tongue; but by the Teſtimony of Learned men that underſtand them, and eſpecially by the help* * *of a Noble friend that hath vouchſafed to tranſlate ſome part of them for my uſe, I am imboldened to a confidence, that the two famous Confutations of the great* Perron, *will ſtand to the perpetual ſhame of Popery, which none of them will be ever able to Reply to, without as great a diſhonour to their Cauſe as will follow their not daring to Reply: I mean,* Blondell's *Book* De Primatu in Eccleſia (*which overwhelms them utterly with the witneſs of Antiquity*) & Pet. Molinæus de Novitate Papiſmi (*which I hope his Reverend Son of his name may live to help us to in* Engliſh.) *But if any of the* Romaniſts *that dare not meddle with thoſe Champions, nor daſh themſelves upon thoſe Pillars, ſhall yet vouchſafe an Anſwer to this ſmaller work, I do hereby aſſure him; that if he will do it ſoberly, in the fear of God, in a way of cloſe and ſolid Arguing, he will perform a task that will be very acceptable to me. But niblers, ſnarlers, cavillers, and ſenſeleſs praters I ſhall contemn.*

* The Right Honourable the Earl of *Lauderdaile*: a perſon whoſe eminent Godlineſs and Learning occaſioneth the ſorrow of his Countrey, that is deprived of him, in ſuch days as theſe when Piety is ſo much eſteemed.

Richard Baxter.

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A Key for Catholicks,

To open the juglings of the *Jesuits*, and satisfie all that are but truly willing to understand, whether the cause of the *Romane*, or the *Reformed Churches*, be of God: and to leave the *Reader* utterly unexcusable, if after this he will be a *Papist*.

Chap. I.

THE thoughts of the divided state of Christians have brought one of the greatest and constantest sadness to my Soul, that ever it was acquainted with; especially to remember, that while we are quarrelling, and plotting, and writing, and fighting against each other, so many parts of the world (about five of six) remain in the Infidelity of *Heathenism*, *Judaism* or *Mahometanism*, where millions of poor souls do need our help; and if all our strength were joyned together for their Illumination and Salvation, it would be too little. Oh horrible shame to the face

of Christendom, that the Nations are quietly serving the Devil, and the Turk is in possession of so many Countries, that once were the Inheritance of Christ, and that his Iron-yoak is still upon the necks of the persecuted *Greeks*, and that he stands up at our doors in so formidable a posture, still ready to devour the rest of the Christian world; and yet that instead of combining to resist him, and vindicate the cause and people of the Lord, we are greedily sucking the blood of one another, and tearing in pieces the body of Christ with furious hands, and destroying our selves to save the enemy a labour, and spending that wit, that treasure, that labour and that blood, to dash our selves in pieces on one another, which might be nobly, and honestly, and happily spent in the cause of God.

These thoughts provoked me to many an hours consideration, How the wounds of the Church might be yet healed; And have made it long a principal part of my daily Prayers, that the Reconciling Light might shine from Heaven, that might in some good measure take up our differences; and that God would at last give healing Principles and dispositions unto men, especially to Princes and the Pastors of the Church. But the more I studied how it might be done, the more difficult, if not impossible it appear'd, and all because of the *Romane* Tyranny, the Vice-Christ or pretended Head of the Church, being with them become an essential part of it, and the Subjection to him essential to our Christianity it self. So that (saith *Bellarmine de Eccles. l.3.c.5.*) *No man, though he would, can be a Subject of Christ, that is not subject to the Pope*; and this with abundance of intolerable corruptions they have fixed by the fancy of their own Infallibility, and built upon this foundation a worldly Kingdom, and the temporal Riches and Dignity of a numerous Clergy, twisting some Princes also into the Interest; so that they cannot possibly yield to us in the very principal points of difference, unless they will deny the very Essence of their New Christianity and Church, and pluck up the foundations which they have so industriously laid, and leave men to a suspicion that they are fallible hereafter, if they shall confess themselves mistaken in any thing now; and unless they will be so admirably self-denying, as to let go the temporal advantages which so many thousands of them are interested in: And whether so much light may be hoped

hoped for in so dark a generation, or so much love to God, and self-denyal in millions of men so void of self-denyal, is easie to conjecture: And we cannot in these *greatest* matters come over to them, unless we will flatly betray our Souls, and depart from the Unity of the Catholick Church, and from the Center of that Unity, to unite with another called the *Romane Catholick Church*, in another Center. And if we should thus cast away the Truth and Favour of God, and sin against our Knowledge and Conscience, and so prove men of *no Faith or Religion*, under pretence of desiring a *Unity* in Faith and Religion, yet all would not do the thing intended, but we should certainly miss of these very ends which we seek, when we had sold the Truth and our Souls to obtain them. For there is nothing more certain, then that the Christian World will never unite in the *Romane* Vice-Christ, nor agree with them in their Corruptions, against plain Scripture, Tradition, Consent of the ancient Church, against the Reason and common sense of Mankind; This is not by any wise man to be expected. Never did the universal Church, or one half of it center to this day in the *Romane* Soveraignty: And why should they hope for that which never yet was done? When they had their Primacy of Place (to be the Bishop of the first Seat, and first of the Patriarcks) it made the Pope no more a Soveraign and a Vice-Christ, then the King of *France* is Soveraign to the *Duke* of *Saxony* or *Bavaria*; or then the Senior Justice on the Bench is the Soveraign of the rest: and yet even this much he never had but from the *Romane* Empire: What claim did he ever lay in his first Usurpations, to any Church without those bounds? It was the Empire that raised him, and the Empire limited his own Usurpations. Saith their own *Reinerius*, (or whoever else) *Cont. Waldens. Catal. in Biblioth. Patr. To.* 4. *pag* 773. [*The Churches of the* Armenians, *and* Æthiopians, *and* Indians, *and the rest which the Apostles converted, are not under the Church of Rome.*] Yea in *Gregories* days, they found the Churches of *Brittain* and *Ireland* both strangers and adversaries to their Soveraignty; insomuch as they could not procure them to receive their Government, nor change so much as the time of *Easter* for them, no nor to have Communion with them at last: *Anno* 614. *Laurentius* their Arch-Bishop here wrote this Letter (with

Mellitus and *Justus*) to the Bishops and Abbots in all *Scotland* (that is, *Ireland*) [*While the Sea Apostolick after its manner directed us to preach to the* Pagan *Nations in these Western parts, as in the whole world; and we happened to enter this Island, called* Brittain, *before we knew them, believing that they walked after the manner of the universal Church, we reverenced both the* Brittains *and the* Scots *in great Reverence of their Sanctity. But when we knew the* Brittains, *we thought the* Scots *were better. But we have learnt by* Daganus *the Bishop in this forementioned Island, and by* Columbanus *the* Abbot *coming into* France, *that the* Scots *do nothing differ from the* Brittains *in their Conversation. For Bishop* Daganus *coming to us, refused not only to eat with us, but even to eat in the same House where we did eat.*] *Usher Epist. Hibern. 7. p. 18.*

Our most peaceable Bishop *Hall* was forct to write a [*Roma irreconciliabilis.*] While we are thinking of Reconciliation, they are about our ears with Plots and violence, and with swarms of *Rome-bred* Sects, and are day and night industriously undermining us; so that by their continual Alarms, I am called off to these defensive wars which here I have undertaken; yet still resolving that the Desperateness of the Cure shall not make me run from them into a contrary extream, nor be out of the way of Peace, nor neglect any necessary means, how hopeless soever of success.

The Work that here I have undertaken, is, 1. To give you briefly those Grounds on which you must go, if you will keep your ground against a Papist. 2. To give a few invincible Arguments, which the weakest may be able to use, to overthrow the principal grounds of the Papists. 3. To detect their Frauds, and give to the younger sort of Ministers, sufficient Directions for the Confutation of all the Papists in the world. 4. To propound (though in vain) such terms of Peace as we can yield to.

CHAP.

Chap. II.

BEfore I mention the Grounds or Cauſe that you muſt maintain, I muſt premiſe this Advice to the Common People.

1. Wrong not the Truth and your ſelves by an unequal conflict. Enter not raſhly upon Diſputes with thoſe that are Learned and of nimble tongues, if you be ignorant, or of weak capacities your ſelves. Though I ſhall here ſhew you that Scripture, Church, Tradition, Reaſon and Senſe are on your ſide, yet experience tels us how the words of Juglers have made millions of men deny belief to their eyes, their taſte and other ſenſes. An ignorant man is ſoon ſilenced by a ſubtile wit; and many think that when they cannot anſwer, they muſt yield, though they deny both Senſe and Reaſon by it. If any of them ſecretly entice you, deſire them to debate the caſe with ſome able, learned, experienced Miniſter in your hearing. It is the office of your Paſtors to defend you from the wolves: If you once deſpiſe them or ſtraggle from them and the Flocks, and truſt to your own Reaſon that is unfurniſhed and unprepared for ſuch work, you may take that you get by it, if you be undone. You need the help of Paſtors for your ſouls, as well as of Phyſicians for your Bodies, and Lawyers for your Eſtates: or elſe God would never have ſet them over you in his Church. Let them but come on equal terms, and you ſhall ſee what Truth can do. In this way we will not avoid a Conference with any of them. But alas! with ignorant unlearned people, what may not ſuch Deceivers do? that can perſwade ſo many thouſand ſouls to give no Credit to their own eyes, or taſte, or feeling, but to believe a Prieſt, that Bread is not Bread, and Wine is not Wine.

2. Yet I would have the weakeſt to endeavour to *underſtand* the *reaſons* of their Profeſſion, and to be *able* to repell Deceivers: And to that end, I ſhall here give you firſt ſome Directions concerning the cauſe which you muſt defend.

And concerning this, Obſerve theſe things following. 1. Underſtand what the *Religion* is that you muſt hold and maintain: It is the antient Chriſtian Religion. Do not put every

Truth among the Essentials of your Religion: Our Religion doth not stand or fall with every Controversie that is raised about it. That which was the true Religion in the Apostles days is ours now: that which all were baptized into the Profession of, and the Churches openly held forth as their Belief. Reformation brings us not a new Religion: but cleanseth the old from the drosse of Popery, which by innovation they had brought in. A man that cannot confute a Papist, may yet be a Christian, and so hold fast the true Religion. It followeth not that our Religion is questionable or unsafe, if some point in Controversie between them and us be questionable or hard. The Papists would fain bring you to believe that our Religion must lie upon some of these Controversies: but its no such matter. Perhaps you will say, *That then it is not about Religion that we differ from them.* I answer; yes: it is about the *Essentials* of their Religion, but it is but for the preserving the *Integrity* of *ours* against the Consequences and additions of theirs. They have made them a *New* Religion (which we call Popery) and joined this to the *Old* Religion (which we call Christianity.) Now we stick to the old Religion alone; and therefore there is more essential to *their* Religion, then is to ours; so that our *own* Religion, even the *ancient Christianity*, is out of Controversie between us. The Papists do confess that the Creed, the Lords Prayer, the ten Commandments are true, yea that all the Scripture is the word of God, and certainly true: so that our Religion is granted us as past dispute: And therefore it is only the Papists Religion that is in question between us, and not ours. If you will make those lower Truths to be of the Essence of your Religion which are not, you will give the Papists the advantage which they desire.

2. If the Papists call for a Rule, or Test of your Religion, and ask you where they may find it, assign them to the *Holy Scriptures*, and not to any Confessions of Churches, further then as they agree with that. We know of no Divine Rules and Laws of Faith and Life, but the holy Scripture (and the hearts of Believers have an imperfect Transcript of them.) The Confessions of Churches are but part of the Holy Scripture, or Collections out of them, containing the points of greatest weight: And if in phrase or order (much more in matter) there be

be any thing humane, we make it not our Rule, nor are we bound to make it good, no more then the Writings of godly men. A point is not therefore with us an Article of Faith, becauſe our Churches or a Synod put it into a Confeſsion, but becauſe it is in the Word of God. For a Councils determinations do with us differ but gradually from the Judgement of a ſingle man, in this reſpect. And therefore we give them the Scripture only as the full Doctrine of our Faith, and the perfect Law of God; And thoſe points in it, which Life or Death is laid upon, and God hath told us, we cannot be ſaved without, we take as the Eſſentials of our Religion, and the reſt as the Integrals only.

If they ask, *Why then we do draw up Confeſſions of Faith?* I anſwer, 1. To teach and help the people, by gathering to their hands the moſt neceſſary points, and giving them ſometimes an explication of them. 2. To let our Accuſers ſee that we miſunderſtand not the Scriptures. 3. To let Paſtors and other Subjects know what ſence of Scripture the Magiſtrate will own within his Dominions. 4. And to let the Paſtors and the world know what ſence in the principal Points we are agreed in. But ſtill we take not our Confeſſions for our Divine Rule; and therefore if there be any errour in a Confeſſion, there is none in the Rule of our Religion, and conſequently none in the Religion which we all agree in; but only in ſuch a perſons or Churches expoſition of the Rule, which yet among Chriſtians is not in any eſſential Point.

3. Underſtand well what is the *Catholick Church*, that when the Papiſts ask you what Church you are of, or call to you to prove its antiquity or truth, you may give them a ſound and Catholick anſwer. The Catholick Church is the whole number of true Chriſtians upon earth (for we meddle not now with that part which is in Heaven.) It is not tyed to Proteſtants only, nor to the Greeks only, much leſs to the Romaniſts only, or to any other party whatſoever; but it comprehendeth all the members of Chriſt; and as viſible, it containeth all that profeſs the Chriſtian Religion by a credible profeſſion. If the Chriſtian Religion may be known, then a man may know that he is a Chriſtian, and conſequently a member of the Catholick Church. But if the Chriſtian Religion cannot be known, then no man can know

know which is the Church, or which is a Christian. All Christians united to Christ the Head, are this Catholick Church. If you tye the Church to your own party, and make a wrong description of it, you will ensnare your selves, and spoil your belief, and your defence of it.

4. Run not into extreams: mix not any unsound principles with your Religion. For if you do, the Papists will cull out those, and by disgracing them, will seem to disgrace your Religion.

5. Use not any unsound Arguments to defend the Truth. For if you do, the truth will suffer, and seem to be overthrown by the weakness of your Arguments.

6. Joyn not with those men that cast out any Ordinance of God, because the Papists have abused it. Reformation of corrupted Institutions is not by the Abolition of them, but by the Restauration of them. There are few things in use among the Papists themselves as parts of worship, but may lead us up to a good original, or tell us of some other real Duty which did degenerate into these.

7. Joyn not with those ignorant, unpeaceable, self-conceited, womanish, rabious Divines, or private men, that pour out unworthy reproaches at godly men among our selves, as if they were Hereticks, or such as the Churches should dis-own. For these are they that please the Papists, and harden them in their Error, and offend the weak. They think they may call us Hereticks or Blasphemers by authority, when we call one another so. Such Railers teach them what to say, and play their game more effectually then they could do their own. When they are alluring the simple people, how soon will they prevail, if they can but prove their charge against us from the pens of Protestants themselves?

Having told you on what grounds you must make good your cause against them, I shall next give you three or four easie Arguments (some of them formerly given you) by which even the weakest may prove that Popery is but deceit.

CHAP.

Chap. III.

Argum. 1. *IF there be any godly honeſt men on earth beſides Papiſts, then Popery is falſe and not of God. But there be godly honeſt men on earth beſides Papiſts: therefore Popery is falſe, and not of God.*

The Major is proved thus. It is an Article of the Popiſh faith, that there are no godly honeſt men on earth, beſides Papiſts: therefore if there be any ſuch, Popery is falſe, (By godly honeſt men, I mean ſuch as have true love to God, and ſo are in a ſtate of ſalvation.) The Antecedent I prove thus. 1. Their very definition of the Church doth make the Pope the Head, and confine the membership only to his ſubjects, making the Roman Catholick Church (as they call it) the whole. 2. But yet leſt any ignorant Papiſts ſay, *I may be a Roman Catholick without believing that all others are ungodly, and ſhall be damned,* I will give it you in the Determination of a Pope and general Council. *Leo* the tenth, *Abrog. Pragm. ſanct. Bull.* in the 17th. General Council at the *Laterane*, ſaith [*And ſeeing it is of neceſſity to ſalvation, that all the faithful of Chriſt be ſubject to the Pope of Rome, as we are taught by the teſtimony of divine Scripture, and of the holy Fathers, and it is declared in the Conſtitution of Pope Boniface 7.* &c.] And Pope *Pius* the ſecond was converted from being *Æneas Sylvius* by this Doctrine of a Cardinal, approved by him at large, *Bull. Retract.* in the Vol. 4. of *Binnius*, p. 514. [*I came to the Fountain of Truth, which the holy Doctors, both Greek and Latine ſhew; who with one voyce ſay, that he cannot be ſaved that holdeth not the unity of the holy Church of Rome; and that all thoſe vertues are maimed to him that refuſeth to obey the Pope of Rome; though he lye in ſack cloth and aſhes, and faſt and pray both day and night, and ſeem in the other things to fulfill the Law of God.*] So that if a Pope and General Council be falſe, then Popery is falſe. For *their* infallibility is the ground of their faith, and they take it on their unerring authority. But if the Pope and a General Council be to be believed, then no man but a ſubject of the Pope can be ſaved: no, though he faſt and pray in ſack-cloth and aſhes day and night, and ſeem to fulfill the reſt of the Law of God. Its certain therefore that if

any one of you that call your selves Romane Catholicks do not believe that all the world shall be damned save your selves, you are indeed no Romane Catholicks, but are Hereticks your selves in their account; for you deny a principal Article of their faith; and deny the Infallibility of the Pope with a General Council, which is your very Foundation.

And therefore we find that even in the great charitable work of reducing the *Abassines*, the Jesuite *Gonzalus Rodericus* in his speech to the Emperours mother laid so great a stress on this point, that when she professed her subjection to Christ he told her, that [*None are subject to Christ that are not subject to his Vicar,*] [*Negavi Christo subjici qui ejus vicario non subjicitur.*] *Godignus de reb. Abassin. Lib.*2. *c.* 18. in *Roderic. liter.* p. 323.

And *Bellarmine* saith (*de Eccl. l.*3.*c.*5) that [*no man though he would can be subject to Christ that is not subject to the Pope*] that is, he cannot be a Christian. And therefore *Card. Richlieu* (then Bishop of *Lusson.*) tels the Protestants that they were not to be called *Christians.* And *Knot* against *Chillingworth*, with abundance more of them, asserting that Protestants cannot be saved, do easily learn to practice this Lesson of the Pope and Council. I come now to prove that your Pope, and Councill, and Faith are false, and that others besides you may be in a state of Charity and Salvation. (For you confess your selves, that he that is in a state of Charity, is in a state of Salvation.)

1. *If a man may know his own heart, then there are others besides Papists that are in Charity, and are godly men* : (and so in a state of Salvation) But a *man may know his own heart*: therefore, *&c.*

The Consequence of the Major is plain by inward experience to every godly, honest man that knoweth himself. If I can know my own heart, I must needs say I love God, and am not void of sincere Godliness and Honesty. And that I may know my own heart I can tell also by experience: For to know my own Knowledge and Will is an ordinary certain thing, if not by intuition it self: And if a man cannot know whether he believe and love God or not, then no man can give thanks for it, nor make Profession of it: nay men cannot converse together, if they cannot know their own minds. And *Bellarmine* confesseth that

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we may have a moral Conjectural certainty that we have true Love, and are justified. And then I have a moral conjectural certainty at least, that Popery is false; because I have at least such a certainty that I am not ungodly or unjustified. So that look what measure of knowledge or perswasion any Protestant hath that he is truly honest and justified, that measure of knowledge must he needs have (if he understand himself) that Popery is a deceit.

So that from hence you may gather these four conclusions;

1. *That all that have any knowledge or perswasion that they are not ungodly unjustified persons themselves, and void of the true Love of God, are quite out of danger from turning Papists*, if they understand but what Popery is; and if they do not, they cannot turn to it, but in part.

2. *That never any honest godly man did turn Papist in the world*; and this the Papists themselves will justifie: For they say (by a Pope and general Council) that no man can be saved but a Papist: and they generally hold, that all that have Charity and are justified, shall be saved if they so die. So that if Popery be true, then no man had Charity or true Godliness before he was a Papist: and therefore never did one godly man or woman turn Papist. And therefore let them take the honour of their wicked seduced Ones. What glory is it to them that none ever turned to them but ungodly people?

3. And it followeth that the *Papists do not so much as desire or invite any godly man to turn to them.* If you understand their meaning, they call you not to turn to them, if you are not ungodly persons.

4. And hence it follows that every one that turneth Papist, doth thereby confess that he was a wicked man before, and that he had not the least true love to God; that he was not justified, but a graceless wretch.

In a word, all you that do but know or hope that you have any saving Grace, have an Argument here against Popery, which all the *Jesuites* in the world cannot confute. For you know your own hearts better then they: And they have no way to turn you to them, but by perswading you that you are not what you are, and that you know not what you know. So that plainly this is your Argument, [*I know, or I have good per-*

swasions that I am not utterly void of Charity or saving Grace; therefore I know, or have the same perswasions that Popery is false, which determineth that none have Charity or saving Grace but Papists.]

2. But I proceed to a further proof of the Minor; A man may have a very strong *Conjecture* that *many others* that are no Papists have saving Grace; though he had no perswasion that he hath such Grace himself. And consequently he must have as strong a conjecture that Popery is false. What abundance of holy heavenly persons have we known of all ranks among us! Such as have lived in dayly breathings after God, spending no small part of their lives upon their knees, and in the serious and reverent attendance upon God in holy worship, meditating day and night upon his Law; hating all known sin, and delighting in holiness, and longing for perfection; and living in constant Temperance and Chastity, abhorring the very appearance of evill, and making conscience of an idle word or thought, devoting their lives and labors, and all they have to God, giving all their Estates (some of them) to pious and charitable uses, except what is necessary for their dayly bread, even mean cloathing and food; taming their bodies, and bringing them into subjection, and denying themselves, and mortifying the flesh, and contemning all the Honors or Riches of the world, resolving to suffer death it self, (as many of their Brethren have done from the Papists) rather then sin wilfully against God and their consciences: in a word, living to God, and longing to be with him, and manifesting these longings to the very death; grieving more at any time, if they have but lost the sense and perswasions of the love of God, then if they had lost all the world; and would give a thousand worlds, if they had them, for more of the Love of God in their souls, and fuller assurance of his Love and Communion with him. As far as words, and groans, and tears, and the very drift of a mans life, and the expending of all that he hath, can help us to know another mans heart, so far do we know all this by others, that have lived among us. And may we not conjecture, and be strongly perswaded that these, or some of these, or some one of these, was a holy justified person?

And now Reader, if ever thou be tempted to be a Papist, I will

will tell thee what a task thou hast: Look on one side on the Lives of holy men among us, such as was Mr. *Dodd*, Mr. *Paul Bayn*, Mr. *William Fenner*, Mr. *Arthur Hildersham*, Mr. *Robert Bolton*, Mr. *Greenham*, Mr. *Hooker*, Dr. *Sibbs*, Dr. *Preston*, Dr. *Stoughton*, Mr. *Perkins*, with many hundreds more; Besides blessed *Bradford*, *Glover*, *Sanders*, *Hooper*, and the rest that laid down their lives in the flames in testimony against Popery; besides all the thousands that in other Nations have dyed by the Papists hands, because they durst not sin against God; and besides all the Learned holy Divines of other Nations, and the millions of Godly Protestants there; as also look upon all the godly that are now living, men or women, that live in most earnest seeking after God and serving him; look on those about you, enquire of others; read the writings of holy Divines: and then remember, *you cannot turn Papist till you have concluded that all these are damned, and are utterly void of saving Grace and the Love of God*; If there be but one Protestant that you know, or any one of all that have been, that you take to be in a saving state, you cannot possibly turn Papist, if you know what you do. For it is essential to Popery to contradict all this.

Nay, this is not all: but think of all the Greek Church that lyeth under the tyranny of the Turk, and of all the *Armenians*, and *Abasines*, and other Christians in the world, that are more in number far then the Papists; and you must conclude, that *not one of all these are saved before you can be a Papist*. And is this an easie task to one that hath the heart of a man in his breast? If you are no true Christians your selves, dare you conclude that not one of these are true Christians? If you confess that you love not God your selves, dare you say that among the far greater part of the Christians of the world, there is not one man or woman that loves God? This you must say if you will be a Papist.

And then on the other hand, Look on the words of Jesus Christ, and see what thanks he will give you for such a censure, *Mat.*7.1,2,3,4,5. *Judge not, that ye be not judged: for with what judgement ye judge, ye shall be judged: and with what measure you meet, it shall be measured to you again. And why beholdest thou the mote in thy brothers eye, but considerest not the beam that is in thine own eye? —— Thou hypocrite! first cast out the beam*

out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.] Jam.4.12. *There is one Law giver that is able to save and to destroy: who art thou that Judgest another?*] Rom.14.1,2,3,4,10. [*Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things, another who is weak eateth herbs: Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest another mans servant? to his own master he standeth or falleth; yea he shall be holden up, for God is able to make him stand. One man esteemeth one day above another, another esteemeth every day alike: Let every man be fully perswaded in his own mind——— But why dost thou judge thy brother, or why dost thou set at nought thy brother? We shall all stand before the Judgement seat of Christ. For it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give account of himself to God. Let us not therefore judge one another any more.*] Matth. 18 6. [*But whosoever shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea.*] Mat. 25.40,45,34,41. [*Come ye blessed of my Father, inherit the Kingdom — For I was hungry and ye gave me meat — Verily I say unto you, in as much at you have done it unto one of the least of these my Brethren, ye have done it unto me.*] And ver.41. [*Depart from me ye cursed into everlasting fire — Verily I say unto you, in as much as you did it not to one of* the least *of these, you did it not to me.*]

I will recite no more: Judge now by such passages as these, how Christ sets by *one of the least* of his servants: and consequently, how he will take it of you, to judge the far greateft part of his Church to be graceless and none of his Church, but such as shall be damned. And if you dare not venture on so unreasonable and inhumane a censure, against the experience of so much holiness as appeareth in them before your eyes, then you cannot be Papists: And if you dare venture on it, I leave you to consider, whether under pretence of being the only Christians, you have not done violence to the common reason and nature of man. So much for the second proof of the *Minor*.

3. But

3. But I have yet another proof, *that many that are no Papists are good Christians, and consequently, that Popery is a deceit,* and that is *the Testimony of many of their own Writers.* I will not call for their testimony concerning our selves (for we know our selves better then they do) but concerning other Churches whom they condemn as Hereticks, or that are no subjects of the Pope of Rome. And I will at this time content my self with one of many that might be cited; and that is a Monk, *Burchardus* that lived in the Holy Land, and having wrote a Description of it, and those that inhabit it, saith of them as followeth, *p.*325,326. [*And for those that we judge to be damned Hereticks, as the* Nestorians, Jacobites, Maronites, Georgians, *and the like, I found them to be for the most part good and simple men, and living sincerely toward God and men; they are of great abstinence,* &c.

And of the Romane Catholicks he saith, *page* 323. [*There are in the Land of Promise men of every Nation under Heaven, and every Nation lives after their own Rites: and, to speak the very truth, to our own great confusion, there are none found in it, that are worse, and more corrupt in manners then Christians*] (he means Papists.)

And page 324. he tels us, that the Syrians, Greeks, Armenians, Georgians, Nestorians, Nubians, Jubeans, Chaldæans, Maronites, Ethiopians, Egyptians, *and many other Nations of Christians, there inhabit; and that some are schismaticks not subject to the Pope; and others called Hereticks, as the* Nestorians, Jacobites, *&c. but* (saith he) *there are many in these sects that are very simple (or sincere) knowing nothing of heresies: devoted to Christ: macerating the flesh with fastings, and cloathed with the most simple garments, so that they far excel the very Religious of the Church of Rome.*] So you hear an Adversaries testimony.

Well then, when a Papist can prove to me, that I love not God, contrary to my own experience of my self: and when he can make me believe that no one of all the holy Heavenly Christians of my acquaintance, Ministers, or people, are in a state of charity or Justification: and that no one Christian on earth shall be saved but a Papist, then I will turn Papist: And till then they do not desire me to turn. But I must solemnly profess that this belief is so difficult to me, and abhorred by my reason, and my whole heart, and so contrary to my own knowledge, and to

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abundant evidence, and to all Christian charity, that I think I shall as soon be perswaded to believe that I am not a man, and that I have not the use of sence or reason, or that Snow is black, and the Crow white, as to believe this Essential point of Popery. I should a hundred times easier be brought to doubt whether I have the love of God my self, then to conclude all the Christians in the world save the Papists, to be the heirs of damnation.

Chap. IV.

Argum. 2. *That Doctrine is not true nor of God which teacheth men to renounce all Christian Love and Works of Christian Love, towards most of the Christians upon earth: But so doth the Doctrine of Popery; therefore it is not of God.*

If their Error were meerly speculative, it were the less; but here we see the fruits of it, and whither it tends. The major Propositon is plainly proved from *John* 13.35. [*By this shall all men know that ye are my Disciples, if ye have love one to another.*] Col. 1.4. *It must be a* [*Love to all the Saints.*] 1 Thess. 4.9. *But as touching brotherly love, ye need not that I write unto you, for ye your selves are taught of God to love one another.*]

This special Love is the Commandment of Christ, the new Commandment; without this, no man can be a Lover of God, nor be loved of him as a Member of Christ, as you may see, 1 *John* 3. 11,12,14,23. & 4. 7,8,11,12,20,21. 2 *John* 5. *John* 13.34. & 15.12,17. 1 *Pet.* 1.22. He that loveth not a Christian as a Christian, with a special love you may see in these Texts is none of the Sons of God. And that the Papists teach men to deny this special Christian Love to most Christians in the world, I prove. They that teach men to take most true Christians in the world for no true Christians, but for Hereticks or ungodly persons that shall be damned, do teach them to deny the special love and works of love to most true Christians: But thus do the Papists; therefore, *&c.* How can a man love him as a Christian or a godly man, whom he must take to be no Christian, or an ungodly man? Its true they may yet love them as Creatures, and so they must the Devils; and they may love them as men, and so they must the Turks and Heathens: But

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no man can love him as a member of Christ, whom he believes to be no member of Christ, but of the Devil. And all Papists are *bound* to this uncharitableness by their Religion, even by the Pope and general Council. And so as Christ bindeth his servants to Love one another with a special Love; so the Pope and Council bind the Papists not to love the most true Christians with a special Christian love: they cannot do it without being Hereticks themselves, or overthrowing the foundation of Popery.

And here you have a taste of the Popish Charity, when they boast above all things of their Charity. I must profess, it is their horrible inhumane uncharitableness that seems to me their most enormous crime. And also you may see here the extent of their Good works, which they so much Glory in. He that is bound not to love me as a Christian, is bound to do nothing for me as a Christian. So that they will not give a cup of cold water to a Disciple in the name of a Disciple, unless he be also a Disciple of the Pope: nor can they love or relieve Christ in his servants, when they are bound to take them as none of his servants: and so the special Love and Charity of a Papist extendeth to none but those of their own Sect: and such a Charity the Quakers, and Anabaptists, and Familists have as eminently as they. Let them take heed lest they hear, In as much as *you did it not to one of the least of these, you did it not to me.*

Chap. V.

Argum. 3. *That Doctrine which teacheth men to destroy or undo them whom Christ hath bound them to love as Christians, and absolveth Subjects from their Allegiance to their Princes, and requireth the deposing of them, and committing the Government of their Dominions to others, because they are judged to be Hereticks by the Pope; yea or if they will not destroy and extirpate such as he calleth Hereticks*; I say *this Doctrine is not of God, nor such as Christian Princes should smile upon. But such is the Doctrine of Popery: therefore,* &c.

I know that a Paper entituled *An explanation of the Roman Catholikes Belief*, and other the like, do seem to renounce the opinion of breaking faith with Hereticks, and of *promise breaking* with

Magistrates (It seems they think they owe no more obedience to their Magistrates then they promise.) But as I refer the Reader to what King *James* and his defenders have said on this point (besides many more) so I shall now give you but the words of one of their own approved General Council 12. the fourth at the *Laterane* under *Innocent* 3. as *Binnius* and others of their own record it. In the first Chapter they set down their Catholike faith, two Articles of which are, 1. *That no man can be saved out of their Universal Church. And* 2. *That the bread and wine in the Sacrament of the Altar are transubstantiate into the Body and Blood of Christ, the appearances remaining. And in the* third Chapter they say, [*We excommunicate and anathematize every heresie extolling it self against this holy orthodox Catholike faith, which we have before exponed, condemning all hereticks by what names soever they be called—— And being condemned, let them be left to the present secular Powers, or their Bailifs to be punished, the Clergy being first degraded of their Orders; and let the goods of such condemned ones be confiscate, if they be Lay-men, but if they be Clergy men, let them be given to the Churches whence they had their stipends. And those that are found notable only by suspition, if they do not by congruous purgation demonstrate their innocency, according to the considerations of the suspition and the quality of the person, let them be smitten with the sword of* Anathema, *and avoided by all men, till they have given sufficient satisfaction; and if they remain a year excommunicate, let them then be condemned as hereticks. And let the secular powers, in what Office soever, be admonished and perswaded, and if it be necessary compelled by Ecclesiastical censure, that as they would be reputed and accounted Believers, so for the defence of the faith, they take an Oath publikely, that they will study in good earnest according to their power, to exterminate all that are by the Church denoted hereticks, from the Countries subject to their Jurisdiction. So that when any one shall be taken into Spiritual or Temporal power, he shall by his Oath make good this Chapter. But if the temporal Lord, being required and admonished of the Church, shall neglect to purge his Countrey of heretical defilement, let him by the Metropolitan and other Comprovincial Bishops be tyed by the bond of Excommunication. And if he refuse to satisfie within a year, let it be signified to the Pope, that he may from thenceforth de-*

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nounce his Vassals absolved from his fidelity, and may expose his Countrey to be seised on by Catholikes, who rooting out the hereticks, may possess it without contradiction, and may keep it in the purity of faith; saving the right of the principal Lord, so be it that he himself do make no hinderance hereabout, and oppose any impediment: and the same Law is to be observed with them that are not principal Lords. And the Catholikes that taking the sign of the Cross shall set themselves to the rooting out of the hereticks, shall enjoy the same indulgences and holy priviledges, which were granted to those that go to the relief of the holy land. Moreover we Decree, that the believers, receivers, defenders, and favourers of Hereticks, shall be excommunicate; firmly decreeing, that after any such is noted by excommunication, if he refuse to satisfie within a year, he shall from thenceforth be ipso jure *infamous, and may not be admitted to publike Offices or Councils, or to the choice of such, nor to bear witness. And he shall be intestate and not have power to make a will, nor may come to a Succession of inheritance. And no man shall be forced to answer him in any cause: but he shall be forced to answer others. And if he be a Judge, his sentence shall be invalid, and no causes shall be brought to his hearing. If he be an Advocate, his Plea shall not be admitted. If a Notary (or Register) the Instruments made by him shall be utterly void, and damned with the damned Author. And so in other the like cases, we command that it be observed.*] Thus they go on further commanding Bishops by themselves, or their Arch-deacons, or other fit persons, once or twice a year to search every Parish where any Heretick is found to dwell, and put all the Neighbourhood to their Oaths, whether they know of any Hereticks there, or any private meetings, or any that in life and manners do differ from the common conversation of the faithful, *&c.* And the Bishops that neglect these things are to be cast out, and others put into their places that will do them.

And Pope *Gregory* 7. *l.* 4. *Epist.* 7. expresly stirs up the people to cast off their Princes, saying [*And for the conspiracy of Hereticks and the King, we believe it is not unknown to you that are near them, how it may be impugned by the Catholike Bishops and Dukes, and many others in the German parts: for the faithful of the Church of* Rome *are come to such a number, that unless the King shall come to satisfaction, they may openly profess to choose*

another King, and observing Justice, we have promised to favour them, and will keep our promise firm, &c.]

The sum of all is, that all that the Pope calls Hereticks, must be condemned and destroyed, and all Kings, Princes or Lords, that will not execute his sentence and root them out, must be dispossessed of their Dominions, and the subjects absolved from their fidelity (whatever Oaths they had taken) and all others that do but favour or receive them be utterly undone.

I fetch not these things out of the writings of the Protestants, nor from any private Doctors of their own, but from the very words of a General Council confirmed by the Pope, and unquestionably approved by them. And abundance the like might be produced. And many ages saw this doctrine put in execution, when the Emperors of *Germany* were deposed by the Pope, and the Subjects absolved from their Allegiance, as the many volumes written in those times, and published together by *Goldastus* testifie. And the King of *France*, or any other that tolerate any of the supposed Hereticks, may see what a censure they are exposed to, if meer necessity were not their security.

Perhaps some will say, that *this Decree was not* de fide, *but a temporary precept*. *Answ.* When a precept requireth duty, it may be a point of Faith to believe it. Precepts are the Objects of Faith, at least as they are assertions, that the thing commanded is our duty. It is an Article of faith, that God is to be loved and obeyed, and our Superiors to be honoured, and our Neighbour to be loved, and Charity to be exercised, *&c.* The Creation, the Incarnation of Christ, his death, resurrection, ascension, glorification, intercession, his future Judgement, the Resurrection of the body, *&c.* are all matters of fact, and yet matters of faith too. If practicals be not Articles of faith, then we have no Articles of faith at all: for all our Theology and Religion is practical. Do Papists murder poor Christians by the thousands, and yet not *fide divina* believe that it is their duty so to do? Either it is a duty, or a sin, or indifferent. If *a sin*, woe to their Pope and Council (and if this be no sin with them, I know not why the world should be troubled by them with the name of sin.) If it be *indifferent*, what then shall be called sin? If they can swallow such Camels, as the blood of many thousand Christians; what need they strain at Gnats, and stick at private Murders,

Murders, or Fornication, or Lying, or Slandering, any more then the Jesuit-Casuists do, that are cited by the *Jansenian* in his Mysterie of Jesuitism? But if these Murders and deposing Kings be indeed a duty, how can they know it to be so, but by Believing? And indeed if a General Council and the Pope are to be believed, who give it us with a *Decernimus & firmiter statuimus*, then it is doubtless a point of faith: and if they are not to be believed, then Popery is all but a meer deceit.

Object. 2. *But may we not be Roman Catholikes though we joyn not with them in this point? Have not many such renounced it? and so may we.* *Answ.* If you renounce the Decrees of a Pope and General Council, you renounce your Religion in the very foundation of it, and cannot be Papists, if you know what you do; but are in the Roman account as errant Hereticks as those that they have tortured and burnt to ashes: though here in *England* where they cannot handle you as they would do, they dare not tell you so. And if you may renounce the Decrees of a Pope and General Council, when they say, [*It is a duty, or lawful to extirminate all as Hereticks, that believe not Transubstantiation, and to seize upon the Lands of Princes that will not do it, and to deliver them to others that will, and absolve their Vassals from their fidelity*] I say, if you may renounce them in this, why may not we have as free leave to renounce them in other things, as groundless?

Chap. VI.

Argum. 4. *THE true Catholike Church is Holy: the Church of* Rome *hath for many generations been unholy: therefore the Church of* Rome *was not in any of those Generations the true Catholike Church.*

The Major Proposition is an Article of the Creed professed by themselves, as much as by us, [*I Believe the Holy Catholike Church.*]

The unholiness of the Church of *Rome*, I prove undenyably, thus: *If an Essential part of the Church of* Rome, *even its Head, hath been unholy through many Generations, then the Church of* Rome *hath been unholy for many Generations: but an Essenti-*

all part, even the Head, hath been unholy : therefore, &c.

The Conſequence of the Major is paſt denyal. *Bonum eſt ex cauſis integris.* Though it will not follow that the Church is Holy, becauſe one Eſſential part is Holy, yet it clearly followeth that the Church is unholy, becauſe an Eſſential part is unholy. As it followeth not that the Body is ſound, becauſe the Head is ſound; yet it followeth, that the man (or the body) is unſound or ſick, becauſe the Head is unſound or ſick. As it is not a Church without all its Eſſential parts, ſo it is not an *Holy Church* without the *Holineſs* of all its *Eſſential* parts.

And that they make the Pope the Head of the Catholike Church, and an Eſſential part, I am loth to prove; I would I could but entice them to deny it: for it is the principal controverſie between them and the true Catholikes.

And that abundance of their Popes have been unholy, I have formerly proved, and they dare not I hope deny it; when their own Hiſtorians deſcribe their Impieties, and their own Writers, even thoſe that are bittereſt againſt us, do freely confeſs it: yea General Councils have judged them and caſt them out. The number of theſe Monſters is ſo great, that it would make a volume greater then I intend, but to name them and recite their crimes. I will give a brief inſtance of one of them.

Pope *John* the twenty third was accuſed and depoſed by the General Council at *Conſtance*, upon about ſeventy Articles which in *Binnius* take up about thirteen columes *in folio:* and therefore I ſuppoſe you would give me no thanks to trouble you with the recital of them all. The firſt Article was, that he was from his youth, a man of a bad diſpoſition, immodeſt, impudent, a lyar, a rebell and diſobedient to his parents, and given to moſt vices; and then was, and yet is commonly taken for ſuch a one by all that knew him. The ſecond Article was, how by Simoniacal and unjuſt means he grew rich. The third Article, that by Simony he was promoted to be a Cardinal. The fourth Article, that being Legat at *Bononia* he governed Tyrannically, impiouſly, unjuſtly, being wholly aliene from all Chriſtian piety, and juſtice, divine and humane, *&c.* The fifth Article, that thus he got to be Pope, and yet continued as bad, and as a Pagan deſpiſed the worſhip of God, and if he performed any, it was more leſt he ſhould be totally blamed of hereſie and caſt out of the Papacy,

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then for any devotion, and he hudled it up like an Hunter or a Souldier. The sixt Article was, that he was the oppressor of the poor, the persecutor of righteousness, the pillar of the unjust, and the Simoniacal, a server of the flesh, the dregs of vices, a stranger to vertue, flying from publike consistories, wholly given to sleep and carnal desires, wholly contrary to the life and manners of Christ, the mirror of infamy, and the profound inventor of all mischiefs; so far scandalizing the Church of Christ, that among Christian Believers that knew his life and manners, he is commonly called, *The Devil incarnate.* The seventh Article was, that being a vessel of all sins, repelling the worthy, he Simonically sold Benefices, Bishopricks and Church-dignities openly to the unworthy that would give most for them.

Reader, I should but weary thee to add threescore more of these Articles. These were all proved to be Notorious by Cardinals, Archbishops, Bishops, and many more. Yet I will crave thy patience while I add but two or three of the last. Another was, that he came to be Pope by causing Pope *Alexander* and his Physitian Dr. *Daniel de sophia* to be poysoned. Another was, that he committed incest with his brothers Wife, and with the holy Nuns, and Whoredom with Virgins, and adultery with mens Wives, and other crimes of incontinency, for which the wrath of God cometh on the children of disobedience. Another, that he was a wicked man, notoriously guilty of Murder, Witchcraft and other grievous crimes, a dissipater of the Church goods, a notorious Simonist, and pertinacious Heretick. The next Article was, that often and often before divers Prelates and other honest men, by the Devils perswasion, he obstinately asserted, dogmatized, and maintained, that there is no life everlasting, nor any other after this; Moreover, he said and obstinately believed that the soul of man doth die and is extinct with the body like the bruit beasts, and that the dead shall not rise again at the last day, contrary to the Article of the Resurrection. The last and some other Articles are about his perfidiousness.] And hereupon the Council deposed him.

And now Reader I leave thee to judge, whether the *Romane* Church had a holy Head, when it had a *Heathen* and a *Devil incarnate?*

So the general Council at *Basil* deposed Pope *Eugenius* 4.

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as being [*A rebel againſt the holy Canons, a notorious diſturber and ſcandalizer of the peace and unity of the Church, a Simoniſt and a perjured wretch, incorrigible, a ſchiſmatick, and an obſtinate Heretick.*]

Pope *John* 13. *alias* 12. was in Councill convicted of *raviſhing Maids, Wives, Widows at the Apoſtolick doors, and committing many murders: he drunk a health to the Devil, and at Dice called to* Jupiter *and* Venus *for help, and at laſt was ſlain in the act of Adultery.* Saith *Plutina* [*he was from his youth a man contaminated with all diſhoneſty and filthineſs; and if he had any time to ſpare from his luſts, he ſpent it in hunting, and not in praying.*] And after he calls him [*a moſt wicked man, or rather a Monſter*] and ſaith that [*the life of this moſt wicked man being judged in a Councel of* Italian *Biſhops, for fear of them he fled and lived like a wild beaſt in the woods,*] till at laſt he got the better again by the help of his friends at *Rome*; till an angry man that found him naught with his wife, got the better of him, and ſent him to anſwer it in another world. And their own writers note that this was the firſt Pope that changed his name, whom his followers imitated. And do you think the Head of the Roman Church was then Holy?

If it were a diſputable matter, I would prove out of abundance of their own writers, that many others of them have been moſt wicked wretches, common adulterers, and fornicators, yea Sodomites, poyſoning their predeceſſors to get the Popedom. *&c.* But its needleſs, becauſe they deny it not. *Baronius* their flattering Champion ſaith (*Annal. ad an.* 912.) [*What then was the face of the holy Roman Church? How exceeding filthy, when the moſt potent, and yet the moſt ſordid whores did rule at* Rome? *by whoſe Pleaſure Sees were changed, Biſhops were given, and which is a thing horrid to be heard, and not to be ſpoken, their Lovers (or mates) were thruſt into* Peters *Chair, being falſe Popes, who are not to be written in the Catalogue of the Roman Popes, but only for the marking out of ſuch times. And what kind of Cardinals, Prieſts, and Deacons think you we muſt imagine that theſe monſters did chooſe, when nothing is ſo rooted in nature as for every one to beget his like?*

And *Genebrard* that ſpleeniſh Papiſt (*li.* 4. *Sec.* 10.) ſaith [*In this one thing that age was unhappy, that for neer one hundred and fifty years about fifty Popes did wholly fall away from the virtue of*

of their anceſtors, being rather irregular and Apoſtatical, then Apoſtolical] So that the Church of *Rome* had not then either a Holy or Apoſtolical Head.

And Pope *Adrian* the ſixth himſelf writeth (*De Sacram. Confir. Art.* 4.) that *there have many Popes of* Rome *been Hereticks.* And two or three ſeveral General Councils did condemn Pope *Honorius* for an Heretick.

And if I ſhould tell you but what their own writers ſay of the wickedneſs of the Roman Clergy, in many ages; and of the wickedneſs of the Roman people, of the large ſumms of money that the Pope hath yearly for the licenſed or tolerated Whore-houſes in *Rome*, you would think that the body of the particular Roman Church were neer kin to the Head, and therefore not the Holy Miſtris of all Churches.

But perhaps ſome will ſay, that the *Pope was holy becauſe his Office was Holy, though his perſon vicious. Anſ.* 1. If this be the *Holineſs* of the Catholick Church, mentioned in the Creed, then the Inſtitution of offices is it that makes it Holy, and while the office continueth, the Holineſs cannot be loſt. 2. Then let them prove their Holineſs by Saints no more. 3. Let them not then delude the people, but ſpeak out, and tell them that they mean ſuch Holineſs as is conſiſtent with Heatheniſm, or Infidelity, Murders, Sodomie, and may be in an incarnate Devil! Is this the Holineſs of the Catholick Church?

Object. *But you may have unholy perſons among you alſo, that yet ſay you are of the true Church.*

Anſw. But they are no *Eſſential* part of the Catholick Church which we believe; and therefore it may be a Holy Church, though they be unholy. But the Pope is an *Eſſential* part of the Roman Church which they believe in; and therefore it can not be Holy, if he be unholy.

Object. *By this means you leave no room for the Church of* Rome *or any Papiſt in the Catholick Church which is truly Holy. Anſw.* Not as Papiſts: ſo they can be no members of it. But if with any of them Chriſtianity be predominant, and prevail againſt the infection of Popery, ſo that it practically extinguiſh not Chriſtianity, then as Chriſtians they may be members of the Church, and be ſaved too, but not as Papiſts.

Chap. VII.

Argum. 5. *THE true Catholick Church of Christ is but One: The pretended Roman Catholick Church is more than One: Therefore the pretended Roman-Catholick Church is not the true Catholick Church of Christ.*

The Major is confeſſed. The Minor I prove thus, 1. *Where there are two Heads or Soveraign Powers ſpecifically diſtinct, there are two Societies, or Churches. But thoſe called Papiſts, or the Roman Catholick Church, have two Heads or Soveraign Powers ſpecifically diſtinct. Therefore they are two Churches.*

The Major is granted by all Politicians, who do without contradiction ſpecifie Common-wealths and other Political Societies from the Soveraign Powers: and ſo the Monarchical, Ariſtocratical and Democratical are ſeveral *Species*. The *Belgian* Common-wealth, and the *French*, be not ſpecifically the ſame.

The Minor hath two ſtanding proofs ſo viſible that he muſt be blind indeed that cannot ſee them. Firſt there are the many Volumes that are written by both ſides for their ſeveral forms: *Bellarmine*, *Gretſor* and the reſt of the *Italian* faction proving that the Pope is the chief Power, and above a General Council, and the ſeat of Infallibility, and not to be judged by any, being himſelf the Judge of the whole world. And the other party proving that a General Council is above the Pope, and that he is to be judged by them, and may be depoſed by them. If any ſay, that they are but few and no true Catholicks of this Opinion, I anſwer, then a General Council are but few and no true Catholicks, which yet is ſaid by them to repreſent the whole Catholick Church: For the General Council of *Conſtance* and of *Baſil* have peremptorily aſſerted it, and repeat it over and over; yea the Council of *Baſil* ſay, *Seſ. ultim.* that [*Not one of the skilfull did ever doubt but that the Pope was ſubject to the Judgement of a General Council, in things that concern faith. And that he cannot without their conſent diſſolve or remove a General Council; yea and that this is an Article of faith, which without deſtruction of ſalvation cannot be denyed, and that the Council is above the Pope*, de fide, *and that it cannot be removed without their own conſent; and that he is an heretick that is againſt theſe things*] See *Binnius*

Binnius page 43. 79. 96. And Pope *Eugenius* owned this Council *ibid. page* 42. And for the Council of *Constance*, *Martin* the fifth was chosen by it, and present in it, and personally confirmed it in these words [*Quod omnia & singula determinata, conclusa, & decreta, in materiis fidei per præsens concilium, conciliariter tenere & inviolabiliter observare volebat, & nunquam contraire quoquo modo. Ipsaq; sic conciliariter facta approbat & ratificat, & non aliter, nec alio modo*] (that is, what they did as a Council, and not what private members did) you see then even General Councils representing the Catholick Church do not only say that a Council is above the Pope, but make it an Article of faith, and damn those that deny it. (What then is become of *Bellarmine* and the rest of their champions?)

But perhaps you'l say, *they are but few on the other side.* I answer: yes: Not only most Popes, and the *Italian* Clergy, and the predominant party of Papists, but another General Council, even that at the *Lateran*, under *Julius* 2. and *Leo* 10. expresly determine on the contrary, that the *Pope is above a General Council.* So that here is not only an undenyable proof that General Councils are fallible by their contradicting each other, and that there is a Necessity of rejecting some of them, and consequently that the Foundation of Popery is rotten; but also here is one Representative Catholick Church against another Representative Catholick Church, and one Council for one *Species* of Soveraignty, and another for another *Species* of Soveraignty. So that undoubtedly it is not the same Church, that had two heads of several sorts.

2. And the Nations that are on both sides to this day, are a proof beyond denyall of their division. The *French* on one side, and the *Italians* on the other; and other nations divided between both. So that the thing which they call by one name, is two indeed. But so is not the true Catholick Church.

Object. *What though some in* England *took the King to be the Soveraign, and some the Parliament, and soom thought it was in both Conjunct; did this prove that yon were more than one Common-wealth?*

Answ. Where the Soveraignty is mixt and not in either alone, if any one shall set up the one as the only Soveraign, and subject the other to them, they change the form of the Commonwealth, but

do not ſet up two Commonwealths; but if half take one for the Soveraign, and the other half take the other for the Soveraign, they plainly divide the Commonwealth into two: if they do it only in mind, and the ſecret thoughts of their hearts, this cannot be known to others, and ſo cannot be the ground of a Society: but if they do it by a publike conſent and practice, they evidently make two Commonwealths. What elſe brought us into a war which ended not till one party was ſubdued? It is not poſſible that one Political body ſhould have two Soveraigns ſpecifically diſtinct. Indeed it may have five hundred natural perſons in the Soveraignty (as in a Senate;) but they are but one Political perſon, or one *ſumma poteſtas*.

2. But I prove the Minor by another Argument. *Where there are two three or four Heads or Soveraigns at once numerically diſtinct, there are two or three or four Churches. But the* Roman *Church pretending to be Catholike, hath had two or three or four Heads at once numerically diſtinct; therefore it was two or three or four Churches.*

The Major is a known truth to all that are verſt in any degree in the doctrine of Politicks. It is not only two *ſpecies* of Soveraignty, but two *individual* Soveraigns that are inconſiſtent with the numerical Unity of a Political body. Two, or ten, or two hundred may joyn in one Soveraignty, as one Political perſon (as I ſaid) but if there be two Soveraigns, there are certainly two Societies: for, if both be Supream, neither is Subordinate. The Minor is not to be denyed: for the Papiſts lay their very foundation on a ſuppoſed diviſion: forſooth *Peter* and *Paul* were both at once their Biſhops. And there is not many of them that adventure to tell us, that *Peter* only was the Supream, and that *Paul* was under him: but they make them as equals, or coordinate; and ſome of them ſay, that *Paul* was the Biſhop of the uncircumciſion, and *Peter* of the Circumciſion (and then *Peters* Church is confined to the Jews) And they do not tell us, that one Headſhip was divided between them: For then that example would direct them ſtill to have two Popes, or two Biſhops to a Church: ſo that *Peter* being a Head, and *Paul* a Head, they had ſure diſtinct bodies.

But whether they ſtand to this or not, they cannot deny their many following diviſions. The twenty third ſchiſme (as *Werner-*

nerus a zealous Papist *in fasciculo tempor.* reckons them) was between *Felix* the fifth and *Eugenius*: of which the said *Wernerus* speaking saith, [*That hence arose great contention among the writers of this matter*, pro & contra, *and they cannot agree to this day: for one part saith, that a Council is above the Pope, the other part on the contrary saith, No, but the Pope is above the Council. God grant his Church peace*, &c.]

Of the twenty second schisme the same *Wernerus* saith thus, (*ad annum* 1373.) [*the twenty second schisme was the worst and most subtile schisme of all that were before it. For it was so perplexed, that the most Learned and Conscientious men were not able to discuss* (*or find out*) *to whom they should adhere. And it was continued for fourty years, to the great scandal of the whole Clergy, and the great loss of souls, because of Heresies and other evils that then sprung up, because there was then no discipline in the Church against them. And therefore from this* Urbane *the sixtht to the time of* Martin *the fifth, I know not who was Pope*]

After *Nicolas the fourth there was no Pope for two years and an half, and* Celestine *the fifth that succeeded him resigning it,* Boniface *the eighth entered, that stiled himself* Lord of the whole world in Spirituals and Temporals, *of whom it was said,* He entered as a Fox, lived as a Lyon, and dyed like a Dog, *saith the same Wernerus.*

The twentieth schisme (saith the same Author) *was great between* Alexander *the third, and four Schismaticks, and it lasted seventeen years.*

The nineteenth schisme was between Innocent *the second, and* Peter Leonis: *and* Innocent *got the better, because he had more on his side* (*saith he.*)

The thirteenth schisme (*saith* Wernerus) *was between another and* Benedict *the eighth.*

The fourteenth schisme (*saith the same Author*) *was scandalous and full of confusion between* Benedict *the ninth and five others, which* Benedict (*saith he*) *was wholly vitious, and therefore being damned, appeared in a monstrous and horrid shape; his head and tail were like an Asses, and the rest of his body like a Bear, saying, I thus appear, because I lived like a beast.*] *In this schisme* (*saith* Wernerus) *there were no less then six Popes at once.* 1. Benedict *was expulsed.* 2. Silvester *the third gets in, but is cast out again, and* Benedict *restored.* 3. *But being again cast out,* Grego-

ry *the fixt is put into his place*; *who because he was ignorant of letters* (and yet infallible no doubt) *caused another Pope to be Consecrated with him to perform Church Offices*; *which was the fourth*; *which displeased many, and therefore a third is chosen*, (which was the fifth) *instead of the two that were fighting with one another*: *but* Henry (*the Emperor*) *coming in, deposed them all, and chose Clement the second*, (who was the sixth of all them that were alive at once)

But above all schisms that between *Armosus* and *Sergius*, and their followers, was the fowlest, such saying and unsaying, doing and undoing there was, besides the dismembring of the dead Pope, and casting him into the water. And of eight Successors, saith *Wernerus*, [*I can say nothing observable of them*; *because I find nothing of them but scandalous, because of the unheard of contention in the holy Apostolike sea one against another, and together mutually against each other.*]

Reader, wouldst thou be troubled with any more of these Relations? I tell thee nothing but from their own Historians, and that which multitudes of them agree in: I go not to a Protestant for a word. But one Pope in those contentious times, I find lived in some peace, and that was *Silvester* the second, of whom saith *Wernerus* (as others commonly) [*This* Silvester *was made Pope by the help of the Devil to whom he did homage*: *that all might go as he would have it*: — *but he quickly met with the usual End, as one that had placed his Hope in deceitful Devils.*]

Well! I shall now appeal to reason it self, whether this were one Church, that for fourty (or say others fifty) years together had several Heads, some of the people following one, and some another, and the most Learned and most Conscientious not able to know the right Pope, nor know him not to this day. If *England* were fourty years thus divided between two Kings, it were certainly two Kingdoms. But the true Catholike Church of Christ is but one.

CHAP.

Chap. VIII.

Argum. 6. *THE true Catholike Church hath never ceased or discontinued, since the founding of it to this day. The Church of* Rome *hath ceased or discontinued: therefore the Church of* Rome *is not the true Catholike Church.*

I prove the Minor (for the Major they will grant.) *If the Head which is an Essential part, hath discontinued, then the Church of* Rome *hath discontinued. But the Head hath discontinued: therefore,* &c.

The Minor only needs proof: and that I prove 1. *There have been many years interregnum or vacancy, when there was no Pope at all.* And where then was the Church when it had no Head?

2. There have been long successions of such as you confess your selves, were not Apostolical, but Apostatical. 3. Your own Popes and Councils command us to take such for no Popes. For example, Pope *Nicolas* in his Decretals (see *Caranza pag.* 393.) saith [*He that by money or the favour of men, or popular or military tumults is intruded into the Apostolical seat without the Concordant and Canonical election of the Cardinall and the following religious Clergy, let him not be taken for a Pope, nor Apostolical, but for Apostatical.*] And even of Priests, he commandeth, [*Let no man hear Mass of a Priest whom he certainly knoweth to have a Concubine or woman introduced*] Caranza, *pag.* 395. and *ibid.* he saith, [*Priests that commit fornication, cannot have the honour of Priesthood.*]

4. But our greater Argument is from the authority of God, and the very nature of the office. *An Infidel, or notoriously ungodly man, is not capable of being a Pastor of the Church* (in sensu composito, *while he is such*) *But the Popes of* Rome *have been Infidels, and notoriously ungodly men: therefore they were uncapable of being Pastors of the Church* (and consequently that Church was Headless, and so no Church.) The Major I prove. 1. Where there is not the necessary matter and disposition of the matter, there can be no reception of the form: But Infidels and notoriously ungodly men, are not matter sufficiently disposed to receive the form of Pastoral Power: therefore they cannot receive it.

The Minor is proved 1. As every true Church is a Christian Church

Church (it being only a Congregation of Christians that we so call, in our present case) so every Pastor is a Christian Pastor: but an Infidel or notoriously ungodly man is not a Christian Pastor: therefore not a true Pastor. 2. Otherwise a Mahometan, Jew, or Heathen may be a true Pope; which I think they will deny themselves. 3. If any Disposition or Qualification at all be necessary to the being of the Pastoral Office (besides manhood) then is it necessary, that he own God the Father, and the Redeemer (that is, be not notoriously an Infidel, or ungodly.) But some qualification is necessary: therefore, *&c.* None can be named more necessary then this.

And that Popes have been such as I here mention, is proved before. Not to mention *Marcellinus* that sacrificed to an Idol, or *Liberius* that subscribed to the Arrian profession; (for I believe there is an hundred times more hope of their Salvation by Repentance, then of an hundred of their Successors) *John* the twenty second held that the soul dies with the body, of which the Parisians and others condemned him: *John* the twenty third, as I shewed before, denyed the life to come, and so was an Infidel. The Witchcraft, Poysonings, Simony, Sodomy, Adulteries, Incest, *&c.* of others, are sufficiently recorded by their own Historians.

Chap. IX.

Argum. 7. TO the foregoing Arguments, I add the recital of one formerly mentioned, for the use of all that have the use of their wits and senses.

If a man may be sure, that he knows bread to be bread, and wine to be wine, when he seeth, feeleth, and tasteth them, then he may be sure that Popery is a deceit. (This Consequence they cannot question) *But a man may be sure that he knoweth bread to be bread, and wine to be wine, when he seeth, feeleth, and tasteth them: therefore,* &c.

Note that I speak of such a knowledge as belongs to men of sound wits and senses, and a convenient object and *medium.* It is the senses of the whole world that I appeal to, and not of one or two: it is bread and wine that are near us, in the hand or mouth

mouth that I ſpeak of, and not at a miles diſtance: in the day-light, and not in the dark. So that take the bread and wine into your hand, and judge of it, and let this decide our Controverſie. If you can tell whether that be bread or no bread, you may tell whether the Papiſts or we are in the right. Thoſe therefore that be not learned and ſubtile enough to judge by Diſputations and writings of Learned men, may yet judge by their ſight and feeling. Either you know bread and wine when you ſee it, taſte it, feel it, or you do not. If you do, then the Controverſie is at an end: for the ſenſes of all ſound men in the world, will be againſt the Papiſts that ſay the bread after Conſecration is no bread, and the wine is no wine. But if you cannot know bread when you ſee, feel, and eat it, then ſee what follows. 1. Then we are ſure that the Pope and all his Council are not at all to be truſted: for if ſence be not to be truſted, then the Pope and his Council know not when they read the Scripture, and Canons, and Fathers, and hear Traditions, but that they are deceived. 2. Then we are uncertain of any Judgement that Pope or Council can give: for when they ſpoke or wrote it, we are uncertain whether our eyes and ears, or reaſon judging by them, are not deceived in the hearing or reading of their words. 3. How ridiculouſly then do they call for a Judge of Controverſies? and what a fooliſh quarrel is it that they make, who ſhall be the Interpreter of Scriptures, or Judge of Controverſies? For what can a Judge do but ſpeak or write his mind? and when he hath done, you know not what it is that you hear or read, becauſe your ſenſes may deceive you. Its a far harder matter to underſtand a ſentence or book of the Pope or Council when you read or hear it, then to know bread when you ſee, and feel, and eat it. Many thouſands know bread, that know not the Popes ſentence, nor a word of a book. 4. And by this rule, it is uncertain whether Scripture be true, or Chriſtianity the true Religion. For we cannot know it but by our ſences: and if they are ſo uncertain, all our Religion muſt needs be uncertain. 5. Yea we cannot tell what Revelation to deſire that ſhould end our Controverſies and make us certain. For if God ſhould ſend an Angel or other Meſſenger from heaven to decide the Controverſies between us and the Papiſts, what could he do more but ſpeak it to us as from God? and we ſhould ſtill be uncertain of what we

see or hear: so that we are left uncurably in our ignorance and Controversies, if Popery be true.

And here you may see upon what terms we dispute with Papists, and what hope there is of satisfying them. We dispute with men that will not believe their own senses, or the senses of the world. The damned man, *Luk.* 16. thought if one might have been sent to his brethren from the dead, they would have believed. And if *Abraham* say to them, If they will not hear *Moses* and the Prophets, neither will they be perswaded though one rise from the dead; we may say of Papists, sure, if they will not believe their own eyes, and ears, and taste, and know not bread when they see, and feel, and eat it, how should they be perswaded, though one were sent to them from heaven to resolve them? Can we think by all our *Arguments* to make any matter plainer to a man then that *Bread is Bread*, when he seeth and eateth it? If this be uncertain to them, what can you prove to them, or what way can you devise to deal with them? For indeed, if *sense* be uncertain, we have no certainty of any thing in the world.

But to this *H. T.* (they say *H. Turbervile*) in his Manual of Controversies saith thus. [Answ. *Substance is not the proper and immediate object of sense, but colour, quantity*, &c. *Nor can sense judge at all of substance though it be under sensible accidents, unless it be the subject of those accidents, and have a sensible and corporal manner of being, which the Body of Christ neither is, nor hath in that Sacrament. It hath a spiritual manner of being, and is not the subject of the accidents of bread; they are without a subject by Miracle; therefore no wonder, if sense be deceived in this matter. Here Sense and Reason must vail bonnet to faith, and submit to the Authority of God revealing, and the Church propounding; they are no competent Judges what God can do by his Omnipotence.*] Thus *H. T.*

Repl. And is this all that these Rabbies have to satisfie the world that it is not Bread and Wine which is seen, and felt, and tasted! Let us first take notice of the by-passages of his answer, and then reply to the substance. 1. Is not this like the rest of their contradictory imaginations? That Christ hath not a Corporal manner of Being in the Sacrament: and yet it is not Bread, but his Body that is there: yea before *pag.* 207. he saith,

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[We maintain not his Corporal, but real and ſpiritual preſence in the Sacrament. So that either they affirm that his *Body is preſent*, and yet deny his *Bodily preſence*; or elſe they affirm his *Bodily* preſence, but not his *Corporal* preſence. Moſt learnedly! We ſhall at laſt be taught to diſtinguiſh between *Bodily and Corporal!* But is not the Juggle in the word [*Manner?*] Perhaps the Corporal preſence is not denyed, but the Corporal manner. *Anſw.* 1. Yes, in terms its ſaid [*We maintain not his Corporal preſence*] 2. And can a Body be preſent, and not in a Bodily manner? And why is [*Spiritually*] put as contradiſtinct? Sure when *Paul* ſaid our Bodies ſhall be raiſed *ſpiritual bodies*, he thought that they were nevertheleſs *bodies* for being *ſpiritual*; and therefore it is nevertheleſs a *Bodily* manner of preſence, for being a *ſpiritual manner*. But if by the Corporal preſence or manner (denyed) be meant nothing but the qualities and quantity by which it is fit to be the Object of our ſenſes, why had we not this plainly without jugling? To ſay *Chriſt is preſent in Body but not ſenſibly*, is plainer Engliſh, then to ſay *that he is preſent in Body but not Bodily preſent.*

2. Note alſo that he calls them [*The accidents of bread*] and yet ſaith [*they are without a ſubject*] And ſo doth *the Explanation of the Roman Catholike Belief*, and their ordinary writers ſay that the Body of Chriſt is under the *forms of Bread and Wine*, and yet ſay that *Bread and Wine are none of the ſubject of thoſe forms.*

3. Note alſo that he profeſſeth *Tranſubſtantiation is a Miracle*, and ſo every ignorant, drunken, adulterous Prieſt of theirs hath the gift of Miracles, which he worketh as oft as he conſecrateth: No wonder if Miracles be the glory of their Church, and the proof of their Infallibility; But let us come to the ſubſtance of his Anſwer.

1. He tells you that *ſubſtance is not the proper and immediate object of ſenſe, but colour, quantity, &c.* But 1. Is not the *Mediate Object* [*Proper*] as well as the *Immediate*? 2. But what gather you hence? be it *a Proper or improper* Object, I hope we may yet have leave to believe that Reaſon by the help of ſenſe doth judge as infallibly of *Subſtances* as *Accidents.* If you think otherwiſe, then all the forementioned conſequences are undenyable. You know not whether the world ſaw Chriſt on

earth: or whether he were crucified, dead, buried, rose, or ascended: It might be but *colour and quantity* which men saw; and when Christ told them a spirit hath not flesh and blood as ye see me have, they might have answered, *We see no flesh and blood, but colour and quantity*: And *Thomas* had then small reason to be convinced by *seeing and feeling*; when he saw but *colour and quantity*, and felt but *quantity and quality*. By this reasoning the world is not sure that ever there was a *Pope of Rome*, but the *Colour of a Pope*, or other accidents. And you know not that there is any earth under your feet, or that you are a man, or have a body, because your senses perceive but the accidents of it.

2. But what manner of men did *H. T.* imagine he had to deal with, when he puts off his Readers with such an answer as this? Mark Reader the unfaithfull dealing of these men, and how grosly they abuse poor people that follow them with meer deceits. The Question or Objection which he undertook to answer was, *Whether sense telling us that it is Bread after the Consecration be deceived?* To this he takes on him to give an answer, and cunningly speaks to another question, and passeth this by. Its one question, *Whether sense can infallibly discern Christ in the Sacrament, if he were there, or discern that he is not there?* and another question *Whether sense can infallibly discern Bread and Wine, and know whether they be there?* The last was the question in hand: but he slily answers to the first instead of it; and tells us, *that sense cannot judge of substance, though under sensible accidents, unless it be the subject of those accidents, and have a sensible and corporal manner of being, which the body of Christ neither is nor hath in the Sacrament.*] And so goes on. And what of all this? [*therefore Christ may be in the Sacrament and you not discern him by sense*] Well! and whats that to the question? O Sir, is it not the holy truth of God that you are about? and should you thus abuse it, and the souls of men? you knew the question is, *Whether sense* (and the intellect thereby) *be infallible in judging Bread to be Bread when we see, feel and eat it?* Had you never a word to say to this? to perswade men that they have eyes and see not, and hands and feel not, or that the world knoweth not certainly what they seem to know by seeing and feeling? I pray you hereafter deal by us as fairly as *Bellarmine* did (and yet we

we will thank you for nothing) who quite gave away the Roman cauſe by granting and pleading [*that ſenſe is infallible in Poſitives: and therefore we may thence ſay, This is a Body becauſe I ſee it; (and ſo this is Bread or wine becauſe I ſee, feel and taſte it) but not in Negatives: and therefore we cannot ſay, this is not a Body becauſe I ſee it not*] I pray you give over talking of the *Pope*, or *Church*, or *Religion*, or *Men*, if you are uncertain of ſubſtances which are (ſuppoſe but *per accidentia*) the Objects of your ſenſe. And take nothing ill that I write of you, till you are more certain that you ſee it, and know what you ſee.

3. But you'l ſay [*Senſe and Reaſon muſt here vail bonnet to faith. Anſw.* In the *Negative* caſe let it be granted, and any caſe where faith can be faith. But if ſenſe (and the Intellect therewith) be fallible in *Poſitives*, ſo that we cannot know Bread when we ſee and eat it, *faith cannot be faith then.* What talk you of faith, if you credit not the ſoundeſt ſenſes of all the men in the world, when *ſenſe and reaſon are preſuppoſed to faith.* How know you that faith here contradicteth ſenſe? You'l ſay, becauſe the Church or Scripture ſaith: *This is my Body*: and that *there is no Bread*? But how know you that there is any ſuch thing in Scripture? or that the Church ſo holdeth? you think you have read or heard it: But how know you that your ſenſe deceived you not? He that cannot know *Bread* when he ſeeth and eateth it, is unlikely to know *letters* and their *meaning* when he ſeeth them.

See more of my anſwer to ſuch Objections in a Book entitled *The Safe Religion*, *p.* 241. *to* 248.

The ſimpleſt Reader that hath honeſty and charity, is ſecured againſt Popery by the firſt Argument, which he may make good to his own ſoul againſt all the Jeſuites on earth. And he that is unable to proceed on that account, may by the evidence of this laſt Argument confute any Papiſt living, if he be a man of ſenſe and reaſon. And having brought all our controverſie ſo low, that ſenſe it ſelf may be the judge, I ſhall go no further in Argument, as thinking it vain to uſe any reaſon with that man that will not believe his own eye-ſight, nor the ſight, and feeling, and taſte of all the world beſides.

Chap. X.

I Come now to the next and principal part of my task, which is to open to you their Deceits, and give you Directions for the discovery and confutation of them, that by the help of these you may see the Truth.

Detect. 1. Remember this ground which they have given you, that *If you prove them guilty but of any one Error in points of belief determined by their Church, you thereby disprove the whole body of Popery, as such.* For you pull up the foundation which they build on, and the Authority into which they resolve their faith. They will grant you, that if they are deceived by the Church in one thing, they have no Certainty of any thing upon the Churches credit. So that if you read *Pauls* discourse against Praying in an unknown tongue, or the many precepts for our reading and meditating in the Law of God, or the like, and can but perceive that the Popish Latine service, or their forbidding men to read the Scripture, *&c.* are contrary hereto, or if you find out but any one of their Errors, you cannot be a Papist, if you understand their Profession.

But it is not so with us: for though we know that the Scripture and all that is in it is of infallible Truth, and that every true Christian (while such) is infallible in the Essentials of Christianity; (for else he were no Christian) yet we profess that we know but in part, and that our own Writings and Confessions may possibly in some things be besides the sense of Scripture; and there being much more propounded in Scripture to our faith, then what is of absolute necessity to salvation, we may possibly after our studying and praying mistake in some things that are not of the Essence but the Integrity of Christianity, and are necessary to the *Melius esse*, the strength or comfort, though not to the being of a Christian. So that every Error in *their* faith destroyes their grounds, and so their new Religion; but so doth not every Error of ours.

Or to speak more distinctly; let us distinguish between the *Fides quæ & qua*; their *Objective faith*, and our *Subjective faith*. 1. Their *Objective Faith* hath Errors in it, but ours hath none by their own confession: For theirs is all the Decrees of their Popes and

and Councils: and ours is only the Holy Scripture, which they confeſs to be infallible. Our own writings do but ſhew how we underſtand the Scriptures, and ſo whether our *ſubjective faith* be right or not. 2. We confeſs that it is not only poſſible but probable, that we are miſtaken in ſome lower points, about the meaning of the Scriptures, and yet our foundation is ſtill ſure. But they have in a ſort confounded their *Subiective* and *Objective faith:* and one believes it on that account becauſe others do believe it: and ſo one age or part do but ſeek for the *Object* of their *faith* in the *Actual faith* of the other. Yea 3. They conclude that every point which is of faith, that is, thats determined by the Church to be ſo, is of ſuch neceſſity to ſalvation that no man can be ſaved that denyeth it, or that doth not believe it (if ſufficiently propoſed.) But we are aſſured, that though all that is in Scripture be moſt true, yet through miſunderſtanding, ſome points there propoſed to our faith, may poſſibly be denyed and diſputed againſt by a true believer; and yet his ſalvation not be overthrown by it. The Papiſts cry out againſt us for diſtinguiſhing between the Fundamentals (or eſſentials) of Religion and the Integrals: but we know it to be neceſſary.

Chap. XI.

Detect. 2. WHEN you have brought the matter thus far, and ſee that if they have one errour in faith, their whole cauſe is loſt, then conſider, *Whether it be Poſſible for that Doctrine which is ſo contrary to Scripture, and to it ſelf, to be free from all Error.* 1. How contrary it is to Scripture, 1. To forbid the reading of Scripture in a known tongue: 2. And their Publick Praying in an unknown language: 3. And their adminiſtring the Lords Supper to the People by the halves, denying them the Wine, and giving them the bread only: 4 And their affirming men to be perfect without ſin in this life: 5. And their calling ſome ſins *venial which deſerve a pardon*, and yet are truly no ſins: 6. And their abſolute forbidding their Prieſts to marry, 7. And ſaying that there is no Bread and Wine left after the Conſecration, with abundance the like: the very reading of the texts may ſatisfie you. As for the firſt, ſee *Deut.* 6. 7, 8, 9. *Deut.* 11. 18, 19, 20.

19, 20. *Isa.* 34. 16. *Psal.* 1. 2. *Neh.* 8. *Jos.* 8. 34, 35. *Mat.* 12. 3, 5. & 19. 4. & 21. 16. & 22. 31. *Mark* 12. 10, 26. *Acts* 8. 28. & 13. 27. & 15. 21. 1 *Thes.* 5. 27. *Col.* 4. 16. *Deut.* 31. 11. *Eph.* 3. 4. *Mat.* 24. 15. *Rev.* 1. 3. 2 *Tim.* 3. 16. *John* 5. 39. *Act.* 17. 2, 11. & 18. 28. *Rom.* 15. 4. 2 *Tim.* 3. 15. *Isa.* 8. 16, 20. & 42. 4. *Rom.* 7. 1. *James* 1. 25. *Hos.* 8. 12.

For the second, read 1 *Cor.* 14. For the third, see *Mat.* 26, 27, 28. 1 *Cor.* 11. 25, 26, 27, 28. 1 *Cor.* 10. 16. For the fourth, see *Eccles.* 7. 20. *James* 3. 2. 1 *John* 1. 8. *Phil.* 3. 12. *Luke* 11. 4. For the fifth, see *Deut.* 12, 32. *Gal.* 3. 10. 1 *John* 3. 4. For the sixth, see 1 *Tim.* 3. 2, 4, 5, 11, 12. *Tit.* 1. 6. 1 *Tim.* 4 3. 1 *Cor.* 9. 5. For the seventh, see 1 *Cor.* 10. 16. 1 *Cor.* 11. 23, 26, 27, 28. *Act.* 2. 42. *Act.* 20. 7. 11.

2. And that they are contrary to themselves, appeareth: 1. In that (as I said before) not only several persons, but several Countries go several wayes; the French are of one way, and the Italians of another, even in the Fundamentals of their Faith, which all the rest is resolved into. 2. Their Popes have ordinarily been contrary to one another in their Decrees; which made *Platina* say [*Following Popes do still either infringe or wholly abrogate the Decrees of the former Popes*] And *Erasmus* saith that [*Pope* John 22. *and Pope* Nicolas *are contrary one to another in their whole Decrees, and that in things that seem to belong to matter of faith*] Had we no instances but of *Sergius* and *Formosus* and their following partakers, it were enough. And *Celestines* case puts *Bellarmine* to silly shifts. 3. That their Councils contradict each other, I have formerly manifested. They confess that the Arrians have had many Councils as General as most ever the Orthodox had: and if it be only the want of the Popes approbation that nullifieth their authority, then let them tell us no more of *Councils* and of [*all the Church*] but say plainly that is but *one man* that they mean.

But even their *approved Councils* have been *contrary*; As the sixth Council at *Constantinople* approved by Pope *Adrian*, is now confessed to have many errors. The Council of *Neocæsarea* confirmed by Pope *Leo* 4. and by the *Nicen* Council (as saith the Council of *Florence Sef.* 7.) condemned second marriages, contrary to Scripture and the present Church. The Council at the *Laterane* under *Leo* the tenth determines that

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the Pope is above a General Council; and the Councils of *Constance* and *Basil* determine that the General Council is above the Pope, and that this is *de fide*, and its hereſie to deny it.

CHAP. XII.

Detect. 3. *IF you enter into Diſpute with any Papiſt, enquire firſt what he will take for ſufficient Proof, and what common Principles you are agreed on by which the reſt muſt be decided.* For men that agree in *nothing* at all, are not capable of a diſpute. For the Principles in which they are agreed, are thoſe that the reſt muſt be reduced to. And when you have made this enquiry, you ſhall find that the Popiſh way of Diſputing is to forbid you to Diſpute, unleſs you will firſt yield the cauſe to them as beyond diſpute: and that they are not agreed with the reſt of the world in any common principles to which the differences may be reduced for tryal, and ſo that there is no ſort of Proof that they will admit of as ſufficient: For if there be any ground of Proof at all, it muſt be 1. From the ſenſes. 2. Or from Reaſon. 3. Or from Scripture. 4. Or from the Church; but they will ſtand to none of all theſe.

1. Begin at the bottom of all, and know of them whether they will take that for a Valid Proof, which is fetcht from ſenſe, even from the ſoundeſt ſenſes of all men in the world, ſuppoſing a convenient object and *Medium*? If they will not take this for Proof, how can you diſpute with them? Or what Proof can be admitted, if this be not admitted? We have this advantage in dealing even with thoſe Heathen that have blotted out much of the Law of nature it ſelf, that yet they will yield to an Argument from ſenſe.

But if they would yield to the Validity of this proof, then they give away their cauſe, ſeeing *ſenſe* telleth us that it is *bread* which we ſee, and feel, and eat after the Conſecration. They know this; and therefore they muſt diſown and deny this ſort of proof.

2. But will they then admit of Proofs from *Reaſon*? No, that cannot be, if proof from ſenſe be not admitted. For *Reaſon* receiveth its object by means or occaſion of the *ſenſes*, and muſt

needs be deceived if *it* be deceived: And *Reason* hath not a principle that it holds faster, then *that sense is to be credited*; that this is white or black which my own eyes and the eyes of all other men do see to be so: and so that this is bread which we all see, and feel, and taste to be so. And therefore the Papists tell us that *Reason must stoop to faith*, that is, they will not stand to *Reason* when it contradicteth the doctrine of their sect. It seems they are in some parts of their Religion *unreasonable*. But I would know, whether they have *any Reason to be unreasonable*. If they *have*, then why might not *our Reason* be valid as well as *their Reason* which they bring *against Reason*? by which they contradict themselves. For if *Reason* be vain, why *Reason* they to prove its Vanity or invalidity? But if they have *no Reason against Reason*, let them confess it, and offer us none, and then their disputes will do no harm. We easily yield, that we have *Reason to believe Gods Revelations*, about those things which we had *no Reason to believe* if they were not *Revea'ed*: And that many of those *Revelations* are *above Reason*, so far as that *Reason* cannot discern the truth of the thing *without them*; yea it would rather judge the things *improbable*: But yet *Revelations* are *received* by *Reason*, and *inform Reason*, and not *destroy it*; nor do they *so contradict Sense or Reason*, as to make that *credible* which *sense* and *Reason* have *sufficient ground* to judge *false*.

So that here we must break with a Papist, even where we might join in dispute with a heathen. And how will Papists deal with Heathens if they will deny the proofs from *sense and reason*?

3. But will they stand to the Validity of *Proofs* from Scripture? No; For 1. They take it to be but part of Gods word, so that we may not argue *Negatively*, [*It is not in the holy Scripture: therefore it is not an Article of faith or a Law of God*] For they will presently appeal to *Tradition*. 2. And even so much as is in Scripture, though they confess it to be true, yet they confess it not to be by us intelligible, and will not admit of any proof from it, but with this limitation, that you take it in that sense as the Church takes it. For they are sworn by the *Trent* Oath [*to take it in that sence as the Holy Mother Church doth hold, and hath held it in, and never to take or interpret it but according to the unanimous sense of the Fathers.*] So that they must know what sense all the Fathers are unanimous in before they can admit

mit a proof from Scripture. And before that can be done, above a Cart-load of books must be read over or searched: and when thats done, they will find that most texts were never medled with by most of those Fathers in their writings; and in those that they did meddle with, they disagreed in multitudes, and where they *disagree* they are not *unanimous*; and there the Papists are sworn to believe no sense at all. And if they would have come down to a Major vote, it is no short or easie matter to gather the votes. And if they know the Fathers unanimous consent, yet must they have the sense of the present Church too: And is it not all one to make your adversary the *Judge of your cause*, as the *Judge of your Evidences and all your proofs*?

4. Well, but at least may we not hope that they will stand to the Judgement of the *Catholick Church*? And if so, we will not take it for our adversary? No: they will not do so neither. For 1. When they deny proof from *sense* and *reason*, they must needs deny all thats brought from the Church: For the Church cannot judge it self but on supposition of the infallibility of sense. 2. And when you argue from the judgement and practice of the greater part of the Church, they presently disclaim them all as Hereticks or Schismaticks, and will have no man be a Valid witness but themselves. The Greeks, the Æthiopians, the Armenians, the Protestants, all are Hereticks or Schismaticks save they; and therefore may not be witnesses in the case. So that you see upon what terms we stand with the Papists, that will admit of no proofs upon the Infallibility of *Sense or Reason*, or the *sufficiency of Scripture*, or the *testimony of the Catholick Church*, but only from *themselves*.

Chap. XIII.

Detect. 4 *Understand what the Papists mean when they are still calling to you for a Judge of Controversies.*

If you would dispute with them, they are presently asking you, [*Who shall be the judge?*] and perswading you that it is in vain to dispute without a living Judge: for every man will be the Judge himself; and every mans cause will be right in his own eyes, and all the world will be still at

odds till we are agreed who shall be the Judge.

To help you to see the sense of this deceit, and then to confute it; 1. You may easily observe that this is the plain drift of all, to perswade you to make them your judges, and yield the cause instead of disputing it. For it is no other judge but themselves that they will admit. Yield first that the Pope or his Council is the judge of all controversies, and then its folly to dispute against them: so that if you will yield them the cause first, they will then dispute with you after.

2. But what is to be said to the pretence of the Necessity of a Judge? I answer, 1. Its against all reason and experience to think that all enquiries or disputes are vain, unless there be a Judge to decide the case. A Judge is a Ruling decider; not to satisfie mens minds, so much as to preserve Order, and Peace, and Justice in the Society. But there are thousands of cases to be privately discussed, that we never need to bring to a Judge. Every Husbandman, and Tradesman, and Navigator, and other Artificer doth meet with doubts and difficulties in his way which he laboureth to Discern, and satisfieth himself with a Judgement of Discretion without a Ruling Judge. We eat, and drink, and clothe our selves, and follow our daily labours without a Judge, though we meet with controversies in almost all, what meat or drink is best for quality or quantity, and a hundred like doubts. Men do marry, and build, and buy, and sell, and take Physick, and dispatch their greatest worldly business without a Judge. Judges are only for such controverted cases as cannot well be decided without them, to the *attaining of the Ends of Government.*

2. Is it not against the daily practice of the Papists to think or say that all disputes and controversies must have a Judge? Who is the Judge between the Nominals, Reals and Formalists, the Dominicans, Franciscans and Jesuites, in all those controversies which have Cartloads of Books written on them? Their Pope or Councils dare not Judge between them. Do they not daily dispute in their Schools among themselves without a Judge? and still write books against one another without a Judge?

3. Understand well the use and differences of Judgement. The *sentence* is but a *means* to *the execution*: and Judges cannot

not determine the *mind and will of man*: but preserve *outward Order*, if men *will not* see the truth themselves. Me thinks the Jesuits that are so eager for free will, should easily grant that the Pope by his definition cannot determine the *Will* of man. And they see that *Hereticks remain Hereticks*, when the Pope hath said all that he can: And if he can cure them all by his determinations, he is much too blame that he doth not. And if a mans *mind* be to be settled, an *Infallible Teacher* is fitter then a Judge. *Judgement* then being *for Execution*, when you ask, *Who shall be the Judge?* I answer that *Judgement* is either *total, absolute and final*: or it is only *to a certain particular end, limited*, and *subordinate*, from which there is an Appeal. In the former case, there is no Judge but Christ, and the Father by him. No absolute decision can be made till the great Judgement come; and then all will be fully and finally decided. And for the *limited present Judgements of men*, they are of *several sorts*, according to their *several Ends*. When the question is, *Who shall be corporally punished as an Heretick? the Magistrate is Judge*; For *coercive punishment* being his work, the *Judgement* must be *his* also. But when the question is, *Who shall be excommunicated as an Heretick*, as Gods Law hath told us who *in specie*, and so is the *Rule* of decision about individuals: so to try individual persons, and cases according to this Law, belongs to the *Governours of the Church*: but not to the *Governours* of *other Churches a thousand miles off*, that never received such an authority, and are not capable of the work: but to the *Governours of the Church in which the party hath Communion*, and into which he shall at any time intrude and seek communion. And *all men* have a *Judgement of discerning* that are concerned in the *Execution*.

So that if a disputing Papist will say that his business is not to Dispute with you, but to *Excommunicate*, or *hang*, or *burn you* for an *Heretick*, then I confess, its all the reason in the world that you should first agree of the *Judge*. But why the Pope should be the Judge, I know not, unless it be in his own charge.

Chap. XIV.

Detect. 5. When you have proceeded on these grounds, the Papists will tell you, that *in their way there is an End of Controversies, but in yours there is none: For if you will not stand to ones Judgement as infallible, you may dispute as long as you live before you come to an End.*

To direct you in discussing this part of the *Deceit* also: 1. We confess that on earth there will be no End of all controversies among the best: nor of the great controversies which salvation lyeth on, between the believers and the unbelievers: that is, there will be still Infidelity and Heresie in the world, and errour in the godly themselves. 1. Hath it not been so in every age till now? And why should we expect that it should now be otherwise? 2. Doth not *Paul* tell us that here *we know but in part, and propheſie in part*? and when is it that that which is *imperfect will be done away*, but when *that which is perfect is come*? While we know but in part, we shall differ in part.

2. Hath your way put an End to controversies any more then ours? Are you not yet at controversie with *Infidels, Whether Christ be the Redeemer*: and with *Heretick̃s whether he be true eternall God*? Are you not yet as full of controversies among your selves, as any Christians on the face of the earth? I do not believe but in the many Volumes of your Schoolmen, Casuists, and Commentators, I can shew more controversies yet depending, then you can find amongst any sort of Christians in the world; yea then you can find among all other Christians in the world set together.

3. And is there any thing in *your way* that better tendeth to the deciding of controversies then *in ours*? Nothing at all; but contrarily, you have made more Controversies then you have ended. For, 1. We have a *Certain infallible Rule* to decide our controversies by, even such as you confess your selves to be infallible; Even the Holy Scriptures: but you have an uncertain Rule, even the Decrees of your Popes and Councils, and the many Volumes of the Fathers, which are at odds among themselves; your very *Rule* is self-contradicting, and your Judges are together by the ears (as hath been shewed.)

2. *Our Faith* consisteth in those points which are granted by your

your selves, and so are beyond Controversie between us and you. But *yours* lyeth also in a mixture of mens corruptions, which will ever be controverted and condemned.

3. *Our Faith* consisteth in the few ancient Articles by which the Church was alwayes known (as to its essentials.) But *you* confound the *Essentials* with the *integrals*: and the *Number* of your necessary Articles is so great, as must needs be matter of more controversie then ours.

4. We know our Religion, and where to find it: For it is perfect at the first, and receiveth no additions or diminutions. One generation cometh, and another goeth, but the word of the Lord endureth for ever. But *you* never know when you have all, because you know not when your Pope will have done defining: that is an article of faith *to you* one year that was none the year before, nor ever before.

5. *We* need no Judge to decide any controversies among us in the points of Absolute necessity to salvation: both because the Scripture is so plain in those points, as to serve for decision without a Judge; and because we abhor to make a controversie of any of them; and where there is no *controversie*, there needs *no Judge*. We are all agreed, through the plainness of the Scripture, that there is but one, Eternal, most Wise, and Good, and Omnipotent God; and that there is one Mediator between God and man, who is himself both God and man, that was crucified, dead, buried, went to *Hell*, rose again, ascended, intercedeth for us, and is King and Head of the Church: and will raise the dead, and judge the world, some to Heaven, and some to Hell: These and all the rest of the Essentials of our faith, and many more points that are not essentials, are so plain in Scripture that we are past making them matter of Controversie. If any man deny an Essential point of faith, he is none of us, no more then of you. But you are it seems so deep in infidelity, that you must have a judge to decide your Controversies in the necessary Articles of Faith. For whatever is *de fide*, you make to be of such equal necessity, that you deride our distinguishing the Fundamentals from the rest, (as may be seen in *Knots* Infidelity unmaskt against *Chillingworth*) Seriously tell us, Do you think Christians need a Judge, or must put it to a Judge to decide, *whether Christ be the Messias or not? whether he died and rose*

roſe again or not? Whether he will judge the world or not? or any ſuch points. If he be a Judge, he muſt have power to oblige you to ſtand to his Determination on which ſide ſoever he determine. And what if *John* 22. determine that the ſoul is not immortal, or *John* 23. that there is no reſurrection or life to come, but a man dieth like a beaſt: would you ſtand to this deciſion?

6. If you ſay that your Judge hath power to oblige you only on one ſide, that is, when he judgeth right (and ſo make no Judge of him, but a Teacher) we have ſuch Judges as well as you, even Teachers to ſhew us the Evidence of truth.

7. If you ſay that you have a *Judge to determine of hereſies in order to the Puniſhing of them by the ſword*: So have we as well as you, and better then you. For your Pope is a Prieſt that hath nothing to do with the ſword, (at leaſt out of his own Principalities): but our Princes and other Rulers are lawful Magiſtrates, that are appointed to be a terror to evill doers, *Rom.* 13. 4, 6.

8. If you ſay that you *have a Judge to determine of hereſie in Order to Excommunication*, ſo have we in every Church: even the Paſtors of the Churches, who are bound to unite and aſſiſt each other in ſuch works. *What is to be accounted Hereſie*, the Law of God ſufficiently determineth: *And what particular perſons are to be Judged hereticks and excommunicated according to that Law*, the particular Paſtors that are on the place can better decide then a Pope that is a thouſand, or five thouſand miles off, and cannot hear the witneſſes. And do you not your ſelves decide almoſt all ſuch caſes through the world (that is of your ſubjection) by the preſent Paſtors or Biſhops, and not by the Pope? And why may not we do ſo then as well as you?

9. But if you lay all upon your Popes or Councils Infallibility, I deſire you but to read my third Diſputatiou in a Book againſt Popery, called the *Safe Religion*; and then believe that Infallibility if you can. I ſhould think my ſelf a miſerable man, if I were not my ſelf more Infallible then many of your Popes have been. Every Chriſtian (while ſuch) is infallible in his belief of the Chriſtian faith; And the Scripture is an infallible ground of our belief.

10. Is it not a plain Judgement of God upon you, that while you make the Scripture ſo dark and not intelligible, and

and cry up the Neceſſity of a living Judge, you ſhould not only ſwarm with differences among your ſelves, but ſhould be utterly diſagreed, and at a loſs to know *who is this Judge of Controverſies*, one ſaying *it is the Pope*, and another that *its the Council*; and what the better are you for ſaying, *There muſt be a Judge*, as long as you cannot tell *Who it muſt be*? Its not only uncertain among you *Whether Pope or Councill be the Infallible Judge*, but alſo *which is a true Pope*, and *which is a lawfull General Council*? For fourty years at leaſt together, the Church could not know the true Pope, but the more learned and conſcionable men were divided: Nor is it known to this day. Frequently the ſtrongeſt hath carried it, and ſucceſs been his beſt title. Nay General Councils themſelves knew not the right Pope. The Council at *Conſtance* and *Baſil* knew not the right Pope. They of *Baſil* thought *Felix* the fifth the true Pope, and *Eugenius* no Pope: But friends and ſtrength confuted a General Council, and proved depoſed *Eugenius* the Pope. And for Councils themſelves, who knows which to take for currant and of Authority? What Catalogues have you of *reprobated Councils*, and of *doubtfull Councils*, and *partly approved, partly reprobate*, and who knows which and *how far*; but only *that is approved, that pleaſeth the Pope, and that reprobate that diſpleaſed him*, and yet perhaps approved by a former Pope: So that you are all in a confuſion and uncertain about your true Popes and General Councils.

And if you knew them, yet what a loſs are you at to know their Decrees and Canons? What a Fardel of falſe Decretall Epiſtles have you thruſt upon the world, as *Blondell*, *Dalleus*, *Reignolds* and others have fully proved. Forſooth decretals that uſe a tranſlation of the Scripture that was formed a long time after the death of the ſuppoſed Authors of thoſe Epiſtles: And Decretals which make mention of perſons and things that were many ſcore or hundred years after the death of the ſaid Authors. Theſe are your new Scriptures, and by theſe our faith muſt be regulated, and our controverſies decided.

And your Canons are abundance of them as uncertain: ſome of your own will have but twenty Canons of the firſt General Council at *Nice*: ſome will have the new found rabble of additions. Much more uncertainty or certain forgery there is in the

Canons called the Apoſtles: and the like we may ſay of abundance more.

And now I appeal to all the impartial Reaſon in the world, whether your voluminous, apocriphal, uncertain faith that needs a living Judge, and cannot find one, or agree upon him, and that leaves your controverſies ſtill undecided, be a liker way to peace and unity, then our ſhort and plain Articles and infallible Scripture faith, that hath leſs matter of contention, and better means to prevent it, even faithful Teachers and Judges in every Church and Commonwealth, which ſhall ſo far determine as may preſerve the peace of thoſe ſocieties, levaing the final full Deciſion of all to the Eternal Judge that is even at the door.

11. Yea and is not Gods hand of Judgement yet more obſervable againſt you, that when your Popes and Councils have paſt their judgement, the ſeveral Sects are unable to underſtand them? witneſs the late ſentence againſt the Janſeniſts, of which the perſons that ſeem to be condemned, ſay, that there is no ſuch thing or words in all *Janſenius* writings, as the Pope ſaith are in him, and condemneth as his: and the Controverſie is as far from a deciſion, as if the Pope had held his peace. Yea your great Diſputer here in *England*, *Thomas White* the Noveliſt, is the ſame for all the Popes determination.

Take another inſtance in the forementioned Caſe, *Whether the Pope or Council be ſupream*: The Councils of *Conſtance* and *Baſil* determined it one way as *de fide*, and yet that made no end of the Controverſie. The Council of *Lateran* and Pope *Leo* determined it the other way; and yet it is a Controverſie after two contrary deciſions: and ſome ſay one way, and ſome the othe: and ſome ſay, *It is yet undecided* (for fear of angring the French by caſting them off as Hereticks.) Another inſtance. The Council at *Baſil Seſſ.* 36. (*pag.* 80. in *Binnius*) hath fully determined the Controverſie between the Franciſcans and Dominicans about the Virgin *Maries* immaculate conception: and yet it is undetermined ſtill; and *Thomas White* preſumes to affirm, that [*Certainly there is no Tradition for it, nor any probability that ever the Negative will be defined.* Apolog. *for* Tradit. pag. 64, 65, 66. yea he carryeth it as boldly out, as if never Council had made or medled with it. I will therefore recite the words

words of the Council, which are these [*A hard question hath been in divers parts, and before this holy Synod, about the Conception of the glorious Virgin* Mary, *and the beginning of her Sanctification; some saying that the Virgin and her soul was for some time or instant of time actually under Original sin: others on the contrary, saying, that from the beginning of her Creation, God loving her, gave her grace by which preserving and freeing that blessed person from the Original spot —— we, having diligently looke into the authorities and reasons, which for many years past have in publike relation on both sides been alledged before this holy Synod, and having seen many other things about it, and weighed them by mature consideration, do Define and Declare, that the doctrine affirming that the glorious Virgin* Mary *the Mother of God, by the singular preventing and operating grace of God, was never actually under Original sin, but was ever free from all Original and actual sin, and was holy and immaculate, is to be approved, held and embraced of all Catholikes as godly and Consonant to Church-worship, Catholike faith, right reason, and sacred Scripture: and that henceforth it shall be lawful for no man to preach and teach the contrary*] Is not this plain Defining?

Obj. *But this was not an approved Council. Answ.* 1. It was owned by Pope *Eugenius* himself. And here once for all I prove that the Council of *Basil* was approved by the Pope: for Pope *Felix* the fift (one of the best Popes that ever *Rome* had this thousand years) approved it in this point: not only by accepting their election, but in expresse terms [*professing firmly to hold the faith of the Councils of* Constance *and* Basil, *and to keep it inviolate to a tittle, and confirm it with his soul and blood: promising faithfully to labour to defend the Catholick faith, and for the execution and observation of the Decrees of the Councils of* Constance *and* Basil, *swearing to prosecute the celebration of Generall Councils, and confirmation of Elections, according to the Decrees of the Holy Council of* Basil] See *Binnius Sess.* 40. *page* 87. If they say that *Felix* was not a true Pope: I answer, then *Martin* the fifth chosen by the Councill at *Constance* was no true Pope; and then where is your succession? These things are plain and cannot be denyed, though unconscionable shifters, that argue according to their Wills, may find words to beguile the simple.

2 It seems then your Catholick Church representative is nothing *if one man like it not.*

One more instance: How largely hath the Council of *Trent* dealt about originall sin: And yet the foresaid *Thomas White ibid.* saith thus [*If the People were taught Original sin is nothing but a Disposition to evil, or a natural weakness, which unless prevented brings infallibly sin and damnation: and that in it self it deserves neither reproach nor punishment, as long as it proceeds not to actual sin, the heat of vulgar devotion would be cooled*, &c.] See here a meer *Pelagian* issue of all the Determinations about Originall sin, which they should swear to believe.

Chap. XV.

Detect. 6. AND by this that hath been said, you may see what to think of *their glorying in their Unity, and accusing our Divisions.* One of the principal arguments that they prevail by, is by telling the people into how many sects we are divided, and that the Catholick Church is but one: but we are many: and here they will tell you of all the names they can reckon up, Presbyterians, Independants, Anabaptists, Antinomians, Arminians, Socinians, Quakers, and what not. And they will tell you that all this Division comes by departing from the Roman Catholick Church; every man being left to be of what Religion his fancy leadeth him to, for want of an universal Judge of controversies. And they will ask you what reason you have among all these Sects to believe one of them rather then another? So that they would perswade you that there is no way for Unity but by turning to be Papists, that we may be united in the Pope of *Rome.*

To all this deceit (for it is no better) we give them our full answer in these Propositions. 1. It is not every kind of unity that is desirable: but Unity with truth, and honesty, and safety. Its easier to agree in evil then in good: for evil findeth more friendship with corrupted nature, and hath more servants in the world. The wicked are more agreed, and far more in number, of one mind, then the Godly are. The Mahometans are far more agreed; and that in a far greater number, then the Papists are.

The

The Devils have some agreement in their way: They are all agreed to hate Christ and his members, and to seek night and day whom they may devour. It is easier to agree in a Papists work then in ours: To center carnally in a sinfull (and oft a most wicked) man; to agree in certain forms and ceremonies, which flesh and blood is glad to delude themselves with, instead of the Life of faith and Love; its easie to agree in such a carnal religion. To spare the labour and time of study and searching after truth, and to cast their souls upon the faith of others, even the Pope or a Council, this is an easie thing for lazy ungodly men to agree in: But to make the Truth our Own, and get the Law of Christ written in our own hearts, and to live upon it, and walk in the light, and embrace all those truths that are most against our fleshly inclination and interest, this is not so easie for corrupted nature to agree upon.

2. Christ hath told us that it is *a little flock to whom he gives the Kingdom*, Luke 12. 32. and that *the gate is strait, and the way narrow that leads to life, and few there be that find it; and the gate is wide and the way broad that leads to destruction, and many there be that enter at it.* And therefore it is no great wonder if error and sin have the greater number.

3. And yet for all this I dare boldly say that there is a far more excellent Unity and Concord among the true Reformed Catholicks, then among the Papists, and that they do but cheat poor souls with the falfe pretence of unity. And this I shall make appear to you as followeth.

1. As I have said before, they are utterly divided and disagreed about that very power in which they should unite, and which they pretend must agree them in all other things. One half of them are for the Soveraignty of a Pope, and the other of a General Council: and that as a point of faith. So that there is no possibility of Union with them, that are divided in the very point in which they invite us to Unite with them. If the eye be dark how shall the body see? If they cannot agree about that power that they say must agree them in all things else, what hope of an agreement with them?

But for our parts we are all agreed that Christ only is the head of the Church, and in him we all unite.

2. With us, they are usually but here and there a straggling per-

ſon, or ſome few half-witted ſelf-conceited Novices that fall off and diſagree from us in any thing that deſtroyeth ſalvation: But with the Papiſts, Princes are againſt Princes, and Nations againſt Nations, and which is much more, General Councils againſt General Councils, even in the Foundation of their faith. So that let the General Councils be never ſo full and learned, and juſtly called, yet if they be againſt the Popes Soveraignty over them, the other party call them but *Cenciliabula*, falſe Councils and Conventicles. Of how great moment this difference is, let the learned *Cajetane* be a witneſs, who in his Oration in the Council at the *Laterane*, under *Leo* 10. inveighing againſt the Councils at *Piſa*, *Conſtance* and *Baſil*, makes one to be *Babel*, and the other *Jeruſalem*.

3. As I proved before, the Papiſts are divided into two ſeveral pretended Catholick Churches, by making themſelves two Soveraigns: but ſo are not we: For we have but one Head Jeſus Chriſt. That they are two Churches (beſides what is ſaid) hear the words of *Cajetane* in the foreſaid Oration (*in Bin. p.* 552.) [*This Novelty of* Piſa, *ſprung up at* Conſtance, *and vaniſhed. At* Baſil *it ſprung up again and is exploded: and if you be men, it will now alſo be repreſſed as it was under* Eugenius *the fourth. For it cometh not from heaven, and therefore will not be laſting. Nor doth it embrace the Principality of that One, who is in the Church triumphant, and preſerveth the Church militant; and which the Synod of* Piſa *ought to embrace if it came from heaven, and not, as it doth, to rely on the Government of a multitude. The Church of the* Piſans *therefore doth far differ from this Church of Chriſt. For one is the Church of believers: the other of Cavillers: One of the houſhold of God; the other of the Errone us: One (is the Church) of Chriſtian men: the other of ſuch as fear not to tear the coat of Chriſt, and divide the myſtical members of Chriſt from his myſtical body.*] This was ſpoken in Council with applauſe. And can there yet be greater diviſions then theſe?

4. They have been utterly divided about the very power of chooſing their Pope, in whom they muſt unite. In one age the *People* choſe him: In another the *Clergy* choſe him; ſometime *both together*: For a long time the *Emperours* choſe him: At laſt only the *Cardinals* choſe him. And ſometime a *General Council* hath

hath chosen him. *Our Catholick Church* hath no such uncertain Head, but one thats the same yesterday to day and for ever.

5. They have often had two or three Popes at once, and one part of the Church hath followed one, and another the other: yea (as is said for forty years together, none knew the true Pope) saith *Cajetane ubi sup.* [*Of the Schism of that time there were three so accounted Popes, that none of them might be esteemed the Successor of* Peter *either certain, or without ambiguity.*] For many ages one part hath been running after one, and the other after the other, or striving about them. But we are all agreed in our Head without Controversie.

6. They have killed multitudes of persons in their divisions about the choice of their Pope (as in *Damasus* choice) And they have had many bloody wars to the dividing of the Church about their Popes and between Pope and Pope. This was their Unity. It would make a Christian ashamed and grieved to read of the lamentable wars and divisions of Christendom, either between or about their Popes.

7. Their Popes and Christian Emperor, Kings and Princes, have been in yet longer and more grievous wars.

8. They have set Princes against Princes, and Nations against Nations in wars about the *Causes* of the Popes for many ages together: and it is too seldom otherwise.

9. They have set Kings and their own subjects together in wars, as *England* and almost all Christendom hath known by sad experience.

10. They have Excommunicated Princes, and encouraged their subjects to expell them, and to murder them: hence were the inhumane murders of *Henry* the third, and *Henry* the fourth, Kings of *France*; and the Powder Plot, and may Treasons in *England*: This is their Unity.

11. They center and unite the Church in an impotent, insufficient Head, that is not able to do the Office of a Head, to the hundredth part of the Church, and therefore cannot possibly preserve unity. But our Head is all-sufficient.

12. They set up not only a Controverted head, which all the Churches never agreed to, nor ever will do, but also a false usurping Head, which the Churches dare not and ought not to unite in. Whereas Jesus Christ is beyond controversie

verſie the juſt and lawfull Head of the Church.

13. Your Agreement and Unity is with none but your own ſect: and is this ſo great a matter to boaſt off? you divide your ſelves from moſt of the Catholick Church, and caſt them off as Hereticks, or Schiſmaticks; and then boaſt of a Unity among your ſelves. And ſo may the Quakers, the Anabaptiſts, the Socinians, as well as you: Or if you magnifie your Unity from the greatneſs of your number that agree, the Greek Church alſo is numerous: and yet in this we far exceed you. For the true Catholick is in Union with all the Members of Chriſt on earth. We lay our Unity on the Eſſentials of Chriſtianity, and ſo are united with all true Chriſtians in the world: even with many of them that reproach us: when you laying your Unity on I know not how many doubtfull points, yea, on you know not what your ſelves, can extend it no further then to your ſect. Which is the more notable and glorious Unity? to be United to the truly Catholick body, containing all true Chriſtians in the world, or to be at Unity with a ſect, which is the leſſer and more corrupted part of the Church?

14. With what face can Papiſts glory in their Unity, that are the greateſt Dividers of the Church on earth? Who is it that condemneth the greateſt part of the Church, and proſecuteth that condemnation with fire and ſword, or ſo much vehemence, as the Papiſts do? when they have moſt audaciouſly divided themſelves from all others, and arrogated the title of Catholicks to themſelves, they call this abominable Schiſm by the name of Unity. If you ſay that the Reformers have divided themſelves from all others too: I anſwer, not as from Hereticks, or no members of the ſame body with us, as you do: but only as from unſound miſtaken Brethren: And therefore properly we are not divided from them, but only from their miſtakes. We think it not lawfull to join with the deareſt Brethren in ſinning, or in that worſhip (by perſonal local communion) where we cannot keep our innocency: But yet we hold the unity of the Spirit with them in the bond of Peace: and are one with them in all the ſubſtance of Chriſtianity, and holy worſhip. Even where diſtance of place, or circumſtantiall differences keep us from Communion in the ſame Aſſemblies: yet our ſeveral Aſſemblies have communion in faith, and Love, and the ſubſtance of

worſhip

worship as to the kind, so that our division from other Christians is nothing to the Papists.

15. But yet when any differ from us in any point Essential to our Religion (that is, to Christianity,) they are none of us, nor owned by us; and therefore you cannot say that we are at difference among our selves, because some Apostates have fain off from us. You will not allow us to say you have many sects, because some of you have turned Socinians, or because thousands of yours have turned to the Reformers, in the dayes of *Luther*, *Calvin*, *&c.* And why then should those sects be numbred with us that are not of us, but went out from us? If men turn Infidels, Seekers, Quakers, Socinians, *&c.* they are not of us no more then of you. If you say that we bred them: I answer, no more than you breed them, when they turn to the same sects from you: Nor no more then you bred the Lutherans, far better men. They went out from you, and yet you bred them not: But on the other side, you cherish those as part of your Church, which differ from you in your *fundamentals*; so that the Pope dare not unchurch or disown them (as the French, *&c.*) but so do not we.

16. Our Unity is in *Positives*, and theirs is in *Negatives*: Ours is a Unity in faith; and theirs is *in not believing the contrary*: And so dead men, may have a fuller Unity in the grave then the Papists have.

17. Our Union is Divine, having a Divine Head and Center, and Divine Doctrine and Law in which we agree. But the Papists is humane, having a carnal Head and Center, and Humane Decrees and Canons for its matter and Rule.

18. They have not so sure a means of retaining men in their unity as we have: Let experience be Judge of this: For where one hath forsaken our Unity and Communion, I suppose hundreds, if not thousands, have forsaken theirs, as *France*, *Belgia*, *Germany*, *Sweden*, *Denmark*, *Poland*, *Hungary*, *Transilvania*, *England*, *Scotland*, *Ireland*, *&c.* can witness: and if themselves might be believed, the Greek Church, and all, or almost all the Christians else in the world have gone from their unity. And yet will they glory in the effectualness of their means of unity? Why then did they not retain all these Nations in their unity?

19. Moreover, indeed they have very little Religious unity at

all among them; for its force and terror that keeps men in their Church: And who can tell under such violence how many stick to them in Conscience and willingly? He that will forsake their Religion in *Spain*, must be tormented and burnt at a stake, and in other Countreys where they have full power, he must be at least undone. So that 1. Theirs is a unity of bodies more then of minds: 2. And their union is not procured by the Pope as Pope; but by the temporal sword, which the Pope hath usurped over some countreys, and which deluded Princes use by his perswasion in other Countreys. What a jugling deceit then is this, to perswade poor souls, that the only way to unity is to Center in the Pope of *Rome*, and that this is the most effectual means of ending differences! when in the mean they make so little use of it, and place so little confidence in it themselves, but uphold their unity by the *Magistrates sword?* And if this be the way, we have *Magistrates* among us as well as they, that can as effectually compell men to unity, as far as their Judgements tell them it is fit: And besides this force, it is the riches and preferment of their Clergy, with their immunity from secular power, & the like, that is the means of their unity. But it is the light of holy Scripture opened by a faithfull Ministry, and countenanced by Christian Magistracy without tyranny, that is our means of unity.

If the Papal Headship be so effectuall a means of unity as they pretend, and if they are so much of a mind as they say, let them give us leave but to preach one 12. moneths in *Spain* and *Italy* if they dare: or let them give men leave without fire and sword to choose their Religion.

20. And yet besides all this, and after all this tyranny, they have more difference among themselves then we have, or then all the Christians that I hear of in the world. And to hide the Infamy of their differences, they tolerate them, and extenuate them. For differences in Discipline, and order of Worship they allow abundance of sects called *Orders*, that men and women may choose which they please. And the voluminous differences of their Schoolmen, Casuists and Commentators, they say are not in matters of faith. But call them what you will, they are many of them greater differences then are with us. I pray read over the *Ianſenians* Mysterie of Jesuitism, and take notice of the differences between the Jesuites and them in Case-

Divi-

Divinity, and judge whether they be ſmall. And let it not offend your ears if I recite ſome of their Differences in that Papiſts own words, as he cites the Jeſuites, and tells you where to find what he ſaith.

Pag. 89. *Filintius* the Jeſuite holds, that *if a man have purpoſely wearied himſelf with ſatisfying a whore, that he might be diſpenſed with from faſting on a faſting day, he is not obliged to faſt*, But the Janſenians think otherwiſe.

Baſilius Pontius & Bunny the Jeſuites teach, that *a man may ſeek an opportunity of ſinning* primò & per ſe, *when the ſpiritual or temporal concernment of our ſelves or our neighbours inclineth him thereto*, But the Janſeniſts think the contrary: *Pag.* 91.

Eman. Sa the Jeſuite holds, that [*a man do what he conceives lawfull according to a probable opinion, though the contrary be the more certain: and for this the Opinion of one grave Doctor is ſufficient.*] And *Filintius* the Jeſuite held [*that it is lawfull to follow the leſs probable opinion, though it be the leſs certain, and that this is the common opinion of modern authors*] *Pag.* 95. And yet the Janſeniſts are againſt it.

Layman the Jeſuite holds, that [*If it be more favourable to them that ask advice of him, and more deſired, it is Prudence to give them ſuch advice as is held probable by ſome knowing perſon, though he himſelf be convinced that it is abſolutely falſe.*] But the Janſeniſts are againſt this. *Pag.* 96.

Bunney the Jeſuite holds [*that when the patient follows a probable opinion, the confeſſor is bound to abſolve him, though his judgement be contrary to that of the penitent: and that he ſins mortally if he deny him abſolution*] *Myſter. of Jeſuit. pag.* 97. But the Janſeniſts deny this.

Father *Reginaldus* and *Cellot* hold, that [*the modern Caſuiſts in queſtions of Morality are to be preferred before the antient Fathers, though they were nearer the Apoſtles times*] *Pag.* 98. But the Janſeniſts think otherwiſe.

Pope *Gregory* the fourteenth declareth Murderers unworthy to have Sanctuary in Churches. But the Jeſuits and Janſeniſts agree not who are the Murtherers. The 29 Jeſuites in their *Praxis* page 600. by murderers underſtand *thoſe who have taken money to kill one treacherouſly: and that thoſe who kill without receiving any reward, but do it only to oblige their friends, are*

not called murtherers.] But the Janſeniſts think otherwiſe. (No marvail if you cannot underſtand the Scripture without a judge, when you can no better underſtand your judge, no not what he means by a murtherer.)

Vaſquez the Jeſuite ſaith [*that in this Queſtion, rich men are obliged to give alms out of their ſuperfluity; though the affirmative be true, yet it will ſeldom or never happen, that it is obligatory in point of practice*] *Pag.* 105. But the Janſeniſts think otherwiſe.

Valentia the Jeſuite, *Tom.* 3. *p.* 2042. holds, that [*If a man give money not as the price of a Benefice, but as a Motive to reſign it, it is not* Simony, *though he that reſigns do look at the money as his Principal end*] and ſo *Tannerus*, *p.* 115. But the Janſeniſts think otherwiſe.

Father *Gaſpar Hurtado* ſaith [*that an Incumbent may without mortal ſin wiſh the death of him that hath a penſion out of his living, and a ſon his fathers death; and may rejoyce when it happens, ſo it proceed only from a conſideration of the advantage accrewing to him thereby, and not out of any perſonal hatred*] *pag.* 136. But the Janſeniſts believe not this.

Layman the Jeſuit, and *Pet. Hurtado*: *thinks that a man may lawfully fight a duell, accepting the challenge to defend his honour or eſtate*, *Pag.* 138. But the Janſeniſt thinks otherwiſe.

Sanchez and Navarrus *allow a man to murder his adverſary ſecretly, or diſpatch him at unawares to avoid the danger of a duell*: *p.* 140. And *Molina* thinks *you may kill one that wrongfully informs againſt us in any Court*: *and* Reginaldus, *that you may kill the falſe witneſſes which the proſecutor brings*; And *Tannerus* and *Emanuel Sa*, that *you may kill both witneſſes and judge which conſpire the death of an innocent perſon*] But ſo think not the Janſeniſts.

Henriquez ſaith [*one man may kill another who hath given him a box on the ear, though he run away for it, provided he do it not out of hatred or revenge, and that by that means a gap be open for exceſſive murther, deſtructive to the State. And the reaſon is, a man may as well do it in purſuance of his reputation, as his goods; and he that hath had a box on the ear is accounted diſhonourable till he hath killed his enemy.*] And *Azorius* ſaith, *Is it lawfull for a perſon of quality to kill one that would give him a box on the ear, or a bang with a ſtick? ſome ſay not — But others affirm it lawfull, and*

and for my part I think it probable, when it cannot be avoided otherwise: For if it were not, the reputation of innocent persons were still exposed to the insolency of the malicious.] *pag.* 142, 143, 144. many other are of the same mind, in so much that Father *Lessius* saith [*It is lawfull, by the consent of all Casuists, to kill him that would give a box on the ear, or a blow with a stick, when a man cannot otherwise avoid it*] p. 145. Father *Boldellus* saith *It is lawfull to kill him that saith to you* [*thou lyest*] *if a man cannot right himself otherwise.*] And *Lessius* saith [*If you endeavour to ruine my reputation by opprobrious speeches before persons of honour, and that I cannot avoid them otherwise then by killing you, may I do it? According to modern Authors I may; nay though the crime you lay to my charge be such as I am really guilty of, it being supposed to have been so secretly committed, that you cannot discover it by ways of justice. Tis proved, if when you would take away my reputation by giving me a box on the ear, it is in my power to prevent it by force of arms, the same defence is certainly lawfull, when you would do me the same injury with your tongue. Besides, a man may avoid the affront of those whose ill language he cannot hinder. In a word, honour is more precious then life, but a man may kill in defence of his life,* ergo, *he may kill in defence of his honour*] *pag.* 146. But the Jansenists are against all this.

Escombar saith, that *regularly it is lawfull to kill a man for the value of a crown, according to* Molina. *p.* 151. Father *Amicus* saith [*It is lawfull for a Church-man, or a Religious man to kill a detractor that threatens to divulge the scandalous crimes of his community or himself, when there is no other means left to hinder him from doing it, as if he be ready to scatter his calumnies, if not suddenly dispatched out of the way*] p. 152, 153. And *Caramovel* in his Fundamental Theologie takes it for certain, and thence concludes, that [*a Priest not only may kill a detractor on certain occasions, but sometimes ought to do it*] And yet the peevish Jansenist believeth none of this.

But I must stop: you may read in the said Jansenians Mysterie of Jesuitism, a volumn of such passages of the Jesuites, allowing men to give and receive the Sacrament when they come that day from Adultery: and allowing a man to eat and drink as much as he can with his health: and discharging men from a Necessity of Loving God, unless it be once in their lives, or as

others say, upon Holy-daies, or as *Hurtado de Mendoza*, once a year, or as *Conink*, once in three or four years, or as *Henriquez*, once in five years, or as Anthon. Sirmond, *not at all, so we do not hate him, and do obey his other commands*, with abundance more.

Now Reader I would here leave it to thy consideration, whether all these differences among the Papists are so small as to be no matters of faith. And I intreat you to read over the forementioned Book, (the Mysterie of Jesuitism) and then judge whether Papists or the Reformed Catholicks are more at unity among themselves.

Well! but suppose the loving of God, the avoiding murder, bribery, and the like, be no matter of faith at *Rome*, yet I have not done with them so. I desire to know *whether the holy Scripture be matter of faith or not?* They dare not deny but it is. Well! and what is the Scripture, but the words *ut signa*, and the sense or matter *ut res significata*? And are the Papists agreed among themselves about either of these? no: For the words, its well known how some of the best Learned of them have stood for the preheminence of the Hebrew and Greek Texts: and others, and the most, for the vulgar Latine. And that vulgar Latine Translation hath been altered and altered again by them. And after many others comes Pope *Sixtus* the fift, and makes it so compleat, that the Church is required to use his Edition; yet after him comes Pope *Clement* the eighth and mends it in many hundred, if not thousand places, and imposes this upon the Church; which of these Popes was Infallible? I am sure they much differ in their Translations.

And for the *sense* of scripture, though men must swear to take Scripture in the Churches sense, yet will not any Pope or Council to this day, tell us the sense of them, either by giving us an infallible Commentary, or by deciding the many thousand differences that are among their Commentators. Do not all these Commentators forswear themselves, having sworn (those that lived since the Council of Trent) to expound Scripture in the sence of the Church, and only according to the unanimous consent of the Fathers. And why doth not the Pope decide these controversies? seing it is their happiness to have such a Judge of Controversies to keep them all of a mind?

But

But perhaps they will say, *that all these Scriptures be not matters of faith.* No! where are we then? what is matter of faith if Scripture be not? And if *all* be not, how shall we know which is? But at least, tell us, Is no one of all those many hundred or thousand Texts which your Commentators differ about any matter of Faith? If not, then sure you have no Faith. If it be, then surely the Papists differ among themselves in matters of Faith. It is not a few Texts that *Lyra's* excepter and *Bargensis* differ about, to name no more. And of the foresaid Editions of the Bible by Pope *Sixtus*, and *Clement*, see Dr. *Jame's Bellum Papale, vel Concordia discors.*

Chap. XVI.

Detect. 7. BY what hath been said, you *may discern how to deal with them, when they would industriously confound the Essentials and the Integral parts of our Faith*: for this is another of their juglings.

They cannot endure to hear us distinguish the *fundamentals* (that is, the *Essentials*) of our Religion from the rest: and therefore they call out to us for a Catalogue of our fundamentals; and would perswade us that whatsoever is matter of faith, is of Necessity to salvation to be believed, and those are damnable Hereticks that deny them, and therefore we must not make any such difference. See *Knot* against *Chillingworth.* Their design in this is to perswade people that the world must be wholly of their mind in matters of faith, or else they cannot be saved. And by this trick they would prove that the Protestants and many other Churches are all Hereticks, and therefore have no place in General Councils, and are no parts of the Catholick Church. But let us consider how judiciously they proceed.

1. We must desire the Papists to tell us whether Christianity be any thing or nothing? If any thing, it hath its Essence: and 2. Whether this Essence of Christianity be Knowable or not? If not, then they cannot know a Christian from another: and they cannot know the Church from other Societies. If it be knowable, then its Essence must needs be knowable. 3. And we would be informed by them, whether all true Christians in the

the world are of the same stature or degree of knowledge and explicite belief? If they be, then there's no difference between Fathers and Babes, Strong and Weak, Priest and People; and then the Jesuites have no more Knowledge or Faith then the simplest woman of their Church: but if there be a difference, then 4. We would know whether the Essence of Christianity be varyed according to these degrees. If so, then there are as many sorts of Christianity in the world, as there be degrees of Faith; which they have more wit, I suppose, then to affirm. If not, then the Essence of Christianity is distinguishable from the Integrity or superadded Degrees, which is the thing that we contend for. 5. We desire also to know whether the Apostles did not go on to teach their people more, after they had made them Christians, in a state of salvation. And whether the Priests, Fryers, and Jesuits will give men up, and teach them nothing more when they have made them Christians. I know they will say, There's more to be taught. And if so, then the Essentials of Christianity are distinguishable from the Integrals or Degrees. 6. And we would know else how they will understand that in *Heb.*5.10,11,12,14. and 6.1,2. [*For when for the time ye ought to be Teachers, ye have need that one teach you again which be the first principles of the Oracles of God, and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, who by reason of use have their senses exercised to discern good and evil: therefore leaving the Principles of the doctrine of Christ, let us go on to perfection, not laying again the foundation*, &c.] Tell us now whether the Apostle do not here distinguish between babes and strong men; milk and strong meat; the principles or foundation and perfection? 7. And we would know of them whether all that is Revealed by God be of absolute Necessity to every mans salvation that do or may hear it? If so, then no man can be saved that knoweth not all that God hath revealed; and then no one in the world can be saved: for here we know but in part. And their own Commentators differ about the word of God, which sheweth that they are imperfect in the Knowledge of its sense. And their Pope knows it not, or else he is shamefully to blame, that will not tell it the world, and reconcile his Commen-

mentators and Disputers. But if all revealed be not of Absolute Necessity, then we may have leave to distinguish between points absolutely Necessary, and the rest. 8. And we would know whether all shall be damned, that know not as much as the most Learned and Wise? if not, then still we may have leave to distinguish. 9. Further we demand, whether any ignorance or error that is culpable, will stand with Charity and Salvation? If not, then who shall be saved? If yea; then we may still distinguish the points of Absolute Necessity from the rest. 10. We demand also, whether the whole holy Scripture be the word of God? If so, then whether we ought not to believe it all as far as we can understand it? And if so, whether it be not all, *de fide* matter of Faith? If not, they must tell us, what part of Gods word is to be believed, and what not. If yea; then certainly men may err *de fide* in points of Faith, and yet have Charity, and be saved: as their disagreeing Commentators, Casuists and Schoolmen do. 11. We would know whether the matters that their Divines are disagreed in, be Revealed by God, or things unrevealed? If not revealed, do they not deserve to be kickt out of the world, for troubling the world so with unrevealed things? If they be Revealed, are they not Revealed to be believed, and so are *de fide*? 12. And we would know whether there be not some things *Essential to true Obedience*, and some things not Essential? If not, then no sinner hath sincere Obedience, and can be saved: If yea; then why may not the same be said of faith? 13. Also we would know, when they baptize the Adult, whether they require any profession of the faith from them or not? If not, they may as well baptize Infidels or Heathens. If they do, then what is that profession? Is it a profession of every particular truth that God hath revealed to be believed? No sure: for then none but Doctors must be baptized. Nor they neither. Or is it a profession of some particular Truths only? If of some only, why of those more then the rest, if they be not the Essentials distinguishable from the rest? And do they make men true Christians by baptizing them, or not? If they do, then sure the Baptismal faith must contain all that is Essential to Christianity. 14. We desire also to be informed by them, what is the use of the Churches Creed, and why they have used frequently to make confession of their

faith? Was it not the whole faith Essential to Christianity which they confest? If not, then it was not fit to be the badge of the Church; or of the Orthodox: if yea; then it seems those Creeds had in them the essentials distinguished from the rest. 15. we would know whether every thing delivered or defined by any General Council, be of such necessity to salvation, that all must explicitely believe them all that will be saved? If so, then whether any Papist can be saved, seeing they understand them not all? If not, then sure a distinction must be made. 16. And we would know how they can countenance ignorance so much as they do, if all things revealed be of equal necessity to salvation. 17. And what mean they to distinguish of Implicite and Explicite faith? Is it enough to believe as the Church believes, and not know what in any particular? then it is not *de fide*, or necessary to salvation to believe the resurrection of Christ, or of man, or the life to come. For a man may believe that the Church is in the right, and yet not know that it holdeth any of these. Is it enough to believe the formal object of faith (which with us is Gods veracity) without the material? Or is it enough to remain Infidels, and only believe that the Church are true Believers? If you hold to this, you make no act of faith, but one (*the believing that the Church, that is, the Pope or Council are true believers*) to be of Necessity to salvation. But if there be something that is Necessary to be *actually* (that is explicitely) *believed*, then must not that be distinguished from the rest and made known? 18. Whence is it that you denominate men *fideles*, *believers* with you? Is it from a Positive faith, or for *not holding the contrary*? If the *latter*, then Stones, and Beasts, and Pagans, and their Infants may be believers. If the *former*, then that Positive faith from whence all believers are denominated must be known. 19. Is not that true faith and all that is essential to Christianity, which doth consist with saving grace or (to use your phrase) with true Charity? If not, then either Infidels and no Christians may have true Charity, or else true Charity may be in the unjustified; or both: If yea, (which doubtless you will yield) then sure men of lower knowledge and faith then Doctors, may have true Charity; and therefore true faith. 20. Lastly, I appeal to your own confessions. *Bellarmine* often distinguisheth between the points that all must

of

of Neceſſity explicitely believe, and the reſt. And *Suarez* in three parts. *Thom. Diſp.* 43. *Sect.* 4. ſaith of the Article of Chriſts deſcending into Hell [*If by an Article of faith we underſtand a truth which all the faithfull are bound explicitely to know and believe, ſo I do not think it neceſſary to reckon this among the Articles of faith, becauſe it is not altogether neceſſary for all men*] Here you ſee that *Suarez* diſtinguiſheth between Articles of Neceſſity to all, and thoſe that are not: and that he excepts even the Deſcent into Hell from this number of Articles Neceſſary to all I might cite many more of your writers; but the thing is well known.

But perhaps you'l ſay, *that though all that is* de fide, *be not neceſſary to be believed explicitely by all, yet implicitely it muſt.* I *Anſ.* 1. that which you call *Implicite believing* is no *believing that point, but another point*: yea a point that doth not ſo much as infer that: for it followeth not [*the Church is infallible, therefore Chriſt deſcended into Hell.*]

2. And we believe all that is *de fide* with an *Implicite faith* as well as you: But it is an *Implicite Divine faith*, and not *humane*: For we are ſure that *All that God ſaith is true*; and this *Divine veracity* is the formal object of our faith. And we believe that all that is in Scripture is true, and that all that was ever delivered by the inſpiration of the Holy Ghoſt is true.

Object. *But all that is* de fide *is ſo neceſſary, that it will not ſtand with ſalvation to believe the contrary, or deny or diſ-believe any point of faith.* *Anſw.* 1. That cannot be true, For no man can prove that a point may not be denyed and diſputed againſt by a true Believer as long as he is ignorant that it is true, and from God: the ſame ignorance that keeps him from knowing it, may cauſe him to deny it, and gainſay it. 2. Do not your own differing Commentators, Schoolmen and Caſuiſts (on one ſide at leaſt) diſpute voluminouſly againſt ſome Truths of Divine revelation? If you change a mans mind from the ſmalleſt error by diſpute, do you take that to be a change of his ſtate from death to life? *Æneas Sylvius* thought a General Council was above the Pope: but when he came to be Pope *Pius* the ſecond, he thought the Pope above a General Council; was this a change from death to life? It ſeems by his Bull of Retractation, he

thought so, but so did not several General Councils: was the Catholick Church Representative at the Councill of *Basil*, or *Constance*, or *Pisa* in a state of death and damnation for believing the Pope to be subject to a General Council? or was the Council at *Laterane* (another Representative Catholick Church) in a state of death for holding the Contrary? Must either Pope *John* the twenty second, or Pope *Nicolas* be damned because of the contrariety of their Decrees? If the Council of *Toletane* the first ordain *that he that hath a Concubine instead of a Wife, shall not be kept from the Sacrament*, doth it prove them all in a state of death? If *Bellarmine* confess that the sixth General Council at *Constantinople* have many errors, doth it follow that the Catholick Church representative was in a damnable state? If the second Council at *Nice* maintain the *corpereity of Angels*, and the first Council at the *Latarane* maintain the *contrary*, doth it follow that one of them was in a state of death? I think not: (though I am sure it proves a General Council fallible, when approved by the Pope, and therefore Popery a deceit.) *Bellarmine* sometime tells us of the change of his own mind.

And the Retractations of *Austin* (a better man) tell us of the change of his mind in many things: And yet it followeth not that he was in a state of death and unjustified before.

Object. *But all that is* de fide *is of Necessity to the Salvation of some, though not of all.* *Answ.* 1. If that be granted, yet you must grant us leave to distinguish between Points necessary to be believed by all, and points that are not thus necessary to all. 2. But in what case is it that you mean, that other points are of Necessity to some? 1. Is it to those some that know them to be of Divine Revelation? we easily grant you that: But that is not because the *Things* themselves are simply necessary to Salvation, but because a *Belief of Gods veracity*, and the Truth of all that he Revealeth in general, is of necessity: and he that Believeth that God is True (*verax*) cannot chuse but believe *all to be True* which he knows God revealeth. He that thinketh God to be a Lyar, in one word, doth not believe *his veracity*, and so hath no Divine faith at all. And therefore you need not fear lest any one should be guilty of not believing that which they know.

know is the word of God, but those that take God to be a Lyar, and that is those that take him not to be God, and so are Atheists. But still the thing of Absolute necessity is but first to believe in General that God is true in all his word, secondly and to believe the truth of the essential points of Christianity in particular (embracing the Good propounded in them.) Now its true that secondarily all known Truths are of necessity to be believed, because else our General belief of Gods veracity is not sincere. But yet we must say that antecedently even to that person, these superadded truths were not of Necessity to his Salvation to be believed, because they were not of such Necesity to be *Known*; and if they had not been known, you would say your selves there had not been such Necesity of Believing them.

But if you go further, and say, that *all that were obliged to know them, or that had opportunity, or the Revelation of the truth, and yet did not, and thereupon deny them culpably, are in a state of death*; I deny that, and shall prove it false. Its true, that a *wilfull* refusing the *Light*, because men *love darkness rather then light*, is a certain sign of a graceless wretch. But *every culpable ignorance* and unbelief is not Damning ignorance or unbelief.

1. Otherwise no man should be saved: For no man is void of culpable ignorance, and consequently of culpable unbelief. Had we never been wanting in the use of means, there's no man but might have known more then he doth. Is there any one of you that dare refuse to ask God forgiveness of your ignorance, unbelief, or the negligence that is the culpable cause of them, or that dare say, you need no pardon of them? 2. If you plead for venial sin, how can you deny a venial unbelief upon venial ignorance? But then I pray you learn more wit and piety, 1. then to say that your venial unbelief or sin is no sin, save as Analogically so called; or 2. then to say it deserves a pardon, or deserves not everlasting punishment. But if you will call it *venial*, because being consistent with the true Love of God and habitual Holiness, and saving faith, the Law of Grace doth pardon it, and not condemn men for it, thus we would agree with you that there is *veniall sin*; but then you must yield us that there is venial unbelief.

3. And we easily prove all this from the Law of God. It

is the nature of the preceptive part to constitute Duty only, and the violation of that is sin: But it is the sanction, the promise and threatning that Determines of the Reward and Penalty: Now it is only the old Law of works that makes the Threatening as large as the prohibition, condemning man for every sin: but so doth not the Law of Grace. The precept still commandeth Perfect obedience, and so makes it a duty; but the promise maketh not perfect obedience the condition of Salvation; but Faith, Repentance and sincere Obedience, though imperfect. The Law of Nature still makes everlasting Death due to every sin: But it is such a Due as hath a Remedy at hand provided and offered in the Gospel; and is actually remedyed to all true believers. So that as it is not every sin that will damn us, though damnation be due to it (because we have a present Remedy;) so it is not every culpable ignorance or unbelief that will damn us, though it deserve damnation, because the Gospel doth not only not damn us for it, but pardons it, by acquitting us from the condemnation of the Law. All this may teach you, not only to mend your abominable doctrine about Mortal and veniall sin, but also to discern the reason why a man may deny some points of faith that are not of the essence of Christianity, and yet not be damned for it, because the Law of Grace doth not condemn him for it, though he be culpable, because the Law of Grace may command further then it peremptorily condemneth in case of disobedience. It is the *Promise* that makes faith the *Condition of Life*, though it be the *Precept* that makes it a *duty*: Now it saveth not as a *performed Duty* directly, (because the precept gives not the Reward) but as a *performed Condition*: And therefore unbelief condemneth not effectually as a meer sin directly, but as *such a sin* as is the violation or non-performance of that condition. But it is not a belief of every thing that is preceptively *de fide*, which is made the condition of life.

CHAP.

Chap. XVII.

Detect. 8. ANother of their Juglings is, *to extoll the judgement of the Catholick Church as that which must be the ground of faith, and the decider of all Controversies*: And to this end they plead against the sufficiency of Scripture, and bend all the force of their arguings and designs, as if all their hope lay in this point, and as if it were a granted thing that the day is theirs, and we are lost, if the Catholick Church be admitted to be the Judge. Hence it is that they cry out against private faith and opinions, and call men to the faith of the Church, and perswade the poor people, that the Church is for them, and we are but branches broken off.

Well, we are content to deal with them at their own weapon, and at that one in which they put their trust. For our parts we know that the true Catholick Church (nor any member of it, *in sensu Composito*) cannot err in any of the *Essentials* of Christianity (for then it would cease to be the Church:) But we have too much reason to Judge that it is not free from errror in lesser things. But yet for all that in the main cause between the Papists and us, we refuse not their judgement. Nay we turn this Canon against the Canoneers, and easily prove that the Papists cause is utterly lost, if the Catholick Church be Judge.

But is it the Ancient Church, or the present Church that must decide the cause? Well! It shall be which you will. For the most Ancient Church in the Apostles dayes, we are altogether of its belief, and stand to its decision in all things; and if you prove we mistake them in any thing, we shall gladly receive instruction and be reclaimed. To them we appeal for our Essentials and Integrals. And for some following ages, we will be tryed by them in the articles of our faith, and in the principal controversies we have with the Papists.

Yea, but this will not serve their turn: It is the present Church that must judge or none: For say they, *if the ancient Church had power, so hath the present: and if the ancient Church had possession of the truth, how shall we know it but by the present?* I answer, 1. We may know it by the Records of those times far surer

surer then by the reports of men without writing: Controversies or numerous mysterious points are sorrily carryed in the memories, especially of the most, even of the Teachers. And for the Records, one diligent skilfull man will know more then ten thousand others. One *Baronius*, *Albaspinæus*, *Petavius*, among the Papists, and one *Usher*, *Blondell*, *Salmasius*, *Gataker*, *&c.* among the Protestants, knew more of the mind of antiquity, then a whole Country besides, or perhaps then some Generall Councils.

2. Well! but if you appeal to the greater number, to them shall you go. You must be tried by the present Church; Why then you are condemned. Is it the lesser number, or the greater, or the better that must be judge? You will not say the lesser, as such: If you do, you know where you are. If you say, the Better part shall be judge: who shall be Judge which is the Better part? we are ready to prove the Reformed Churches the Better part: and if we do not, we will give you the day, and lose our cause. But I suppose you will appeal to the Greater part. Content! Then the world knows you are lost. The Greeks, Moscovites, Armenians, Abassines, and all other Churches in *Asia*, *Africa* and *Europe* are far more then the Papists: and your own pens and mouths tell us that these are against you. Many of them curse you as Hereticks or Schismaticks; the rest of them know you not, or refuse your government. They all agree against your Popes universall Headship or Soveraignty, and so against the very form of your new Catholick Church: So that the world knows the Judgement of the far greatest part of Christians on earth to be against you in the main, so that you see what you get by appealing to the Catholick Church.

But I know you will say, that all these are Schismaticks, or Hereticks, and none of the Catholick Church: But they say as much by you, some of them, and all of them abhor your charge; and how do you prove it? and who shall be Judge whether they, or you be the Catholick Church? You tell us of your succession, and of twenty tales that are good, if you may be Judges your selves; but so do they say as much which is good if they be Judges. When we offer to dispute our case with you, you ask us *Who shall be Judge*, and tell us *the Catholick Church must be Judge*: But who shall be Judge between you and them which is the Catholick

tholick Church? you will not let us be Judges in our own cauſe, and why then ſhould you? Are we Proteſtants the *leſſer number* as to you? ſo are you to all the reſt that are againſt you. And what reaſon have we to let the *leſſer number* Judge over the *Greater*? If ſtill you ſay, becauſe you are the *Better*, let that be firſt tryed; but no reaſon you ſhould there alſo be the Judges.

So that the caſe is plainly come to this, *Either the Papiſts muſt ſtand to the Greater number*, and then the controverſie is at end: or they muſt ſhamefully ſay, *we will not diſpute with you, unleſs we may be the Judges our ſelves, though the fewer.* Or elſe they muſt lay by their talk of a Judge, and diſpute it equally with us, by producing their evidence, which we are ever ready for.

CHAP. XVIII.

Detect. 9. THE moſt common and prevalent Deceit of the Papiſts is, *by ambiguous terms to deceive thoſe that cannot force them to diſtinguiſh, and to make you believe they mean one thing, when they mean another, and to mock you with cloudy words.* I ſhall here warn you to look to them therefore eſpecially in three terms, on which much of their controverſies lies, that is, the words *Church*, *Pope*, *and Council.* For there's but few underſtand what they mean by any one of theſe words.

1. When you come to diſpute of the Church with them, ſee that you agree firſt under your hands of the Definition of that Church of which you diſpute. And when you call them to Define it, you will find them in a wood, you will little think how many ſeverall things it is that they call [*the Church:*] For example, ſometime they mean *the whole Body, Paſtors and People:* but more commonly they mean *only the Paſtors*, which are the far ſmalleſt part. And ſometime they mean the *Church Reall*: and ſometimes only the Church *Repreſentative*, as they call it in a Generall Councill. But whether they mean the Paſtors or People, they exclude all ſaving the Pope of his ſubjects, and ſo by the [*Church*] mean but a *part or ſect.* Sometime in the Queſtion

about *Tradition*, some of the French take the [*Church*] for the *community*, (as fathers deliver the doctrine of Christ to their children, *&c.*) And sometime they take it in its *Politicall* sence, for a holy society, consisting of a *visible Head and members*: But then they agree not of that Head, some setting the *Pope highest*, and some the *Councill*. But frequently they take the word [*Church*] for the supposed *Head alone*, as in most questions about Infallibility, Judging of Controversies, expounding Scripture, keeping of Traditions, defining points of faith, *&c.* They say, *The Church must do these*: but commonly they mean the *supposed Head*: And one part mean a *Generall Councill*: and the Jesuites and Italians, and predominant part do mean *only the Pope*: so that when they talk of the *whole Catholick Church*, and call you to its Judgement, and boast of its Infallibility (you would little think it) they mean all this while but *one poor sinfull man*: and such a man as sometime hath been more unlearned then many of your school-boys of twelve or fourteen years of age; and sometime hath been a Murderer, Adulterer, and (if General Councils, or the common vote may be believed) an Heretick, an Infidel, an Incarnate Devil. This man is their Church, as *Gretser*, *Bellarmine*, and the rest of that strain profess.

So that if you do but force them to define and explain what they mean by the Church, you will either cause them to open their nakedness, or find them all to pieces about the very subject of the Dispute.

2. So also when they use the name of [*a Pope*] in disputation, make them explain themselves, and tell you (*in a Definition*) what they mean by [*a Pope.*] For, though you would think this term were sufficiently understood, yet you shall find them utterly at a loss, and all to pieces about it. Let us consider distinctly of the Efficient, Matter, and Form. 1. As to the efficient cause of their Pope, there must concur a *Divine Institution* (which they can no where shew) and a *call from man* (& *Nemo dat quod non habet*, what man or men have power to make a Head to the Catholick Church.) But whether they will call it an *Efficient Cause*, or only a *Causa sine qua non*, *Election* and *Ordination* must go to make a Pope. Now either they *will* put these into their *Definition*, or *not*. If *not*, know of them *whether a man without Election and Ordination may be Pope*: If so, what

makes

makes him one? If *Poſſeſſion*, then he that can conquer *Rome*, and ſit down in the chair is Pope: If *not poſſeſſion*, what then? and why may not any man ſay, I am Pope? well: but doubtleſs they will tell you that *Election*, or *Ordination*, or both, is Neceſſary. If ſo, then firſt for *Election*, is it Neceſſary to the being of a Pope, that *ſome certain perſons Elect* who have the Power, or will *any Electors* ſerve whoſoever? If *any* will ſerve, then every Monaſtery or every Pariſh may chooſe a Pope: If there muſt be certain Authorized Electors, ſee that thoſe be named in the Definition: or at leaſt declared. And then firſt know whether theſe *Electors* are *impowered* to that work by *Divine Law*, *or by Humane*: If by Divine, let them ſhew it if they can. In Scripture they can never find who muſt chooſe the Pope. And their *Tradition* (if that were a Divine law) hath no ſuch precept, as appeareth by the alterations and divers wayes. And if it be but by a *Humane Eccleſiaſticall* Canon, then it ſeems the *Papacy* is ſo too: for the Power received can have no higher a cauſe then the Power giving or authorizing.

2. When you come to know who theſe Electors muſt be, you open their nakedneſs. For firſt if they ſay, It muſt be the *Cardinals*, ask them, where then was the Pope when there were no *Cardinals* in the world? And whether that were a Pope or not that was choſen by the whole *Romane Clergie*? or whether thoſe were Popes or not that were choſen by the *People*? Or thoſe that were choſen by the *Emperours*? or thoſe that were choſen by *Councills*? If they tell you that it muſt be the *Romane Clergie*; Know whether the Cardinals be the whole Romane Clergie, who are Biſhops of other Churches, or whether they are not meerly Titular, at leaſt many of them? And whether the People, the Council, or the Emperours were the Romane Clergy? If they would perſwade you, that either the people, or the Emperour, or Council did not elect the Pope, but only ſhew whom the Romane Clergy ſhould elect, interpoſing exorbitantly ſome unjuſt force, with the Due Election, then all currant Hiſtory cryeth ſhame againſt them, and we will lay the Diſpute on that with them readily, though it were with *Baronius* himſelf. Nothing almoſt is more evident in the Papal Hiſtory, then that there have been at leaſt theſe five ways of election among them. Let them put it upon this iſſue with us when they will.

If they allow of any of these as valid, which ever it be (as they must, or give up their succession) then 1. We would know by what Law of God the Emperour of *Germany* may choose a Head for the Catholick Church, any more then the Emperour of *Habassia*, or the King of *France* or *Spain*? 2. And we would know when the Emperour hath chosen one, and the Clergy another (if not some others a third) whether both were not true Popes, if both parties were authorized Electors? And if yet the People choose one, and the Romane Clergy another, and the Cardinals alone a third, and the Emperour a fourth, and the Councill a fifth, must all these stand, or which of them, and why? Or if they tell you that it must be the particular Roman Church; then 1. If the people of that Church choose one, and the Clergy by major vote another, and the Cardinals a third, which is the true Pope? 2. And then the succession is gone however: For they were no Popes that Emperors or Councils chose.

2. If they shall tell you that it is not Election but Consecration that makes a Pope, yea or that Conseration is of Necessity with Election; then 1. Demand of them *whether it be any one whosoever that may Consecrate*, or *whether this high power be confined to certain hands?* If *any* may serve, or *any* Bishops, then he that can get three drunken Bishops to consecrate him may be Pope. And then there may be an hundred Popes at once. But if it be confined to certain hands, 2. Let it be put down in the Definition, or at least declared who those are that must ordain or consecrate him. 3. And if they say, that *It must be only the Italian Bishops that must consecrate*, then 1. Know of them by what Law of God they have power to consecrate a Head to the universal Church, when all nations are agreed that *quod pertinet ad omnes, ab omnibus tractari debet.* 2. And by what Law they can create or Generate a creature of a more noble species then themselves, as if a beast should beget a man? Or whether this prove not, that as a *Bishop* at first was but *Presbyter primæ sedis*, (like the fore-man of a Jury) and thence sprung an *Archbishop*, who was *Episocopus primæ sedis*, and thence a *Patriarck*, who was *Archiepiscopus primæ sedis*; so in process of time, when Pride grew riper, the *Pope* grew to be *Patriarcha primæ sedis*; but not till long after, the *Head or Governour of the universall Church*, nor *Patriarcha Patriarcharum*; no more then the

the *Archbishops* or *Bishops* were at first *Episcopi Episcoporum.*

But if they can shew us no law of God empowring these speciall consecrators, any more then others, then where is the *Papacy* that dependeth on it? There is nothing in Scripture to empower the Italian Bishops any more then the Gallicane, Germane, or Asian, to Consecrate a Head for the Catholick Church.

3. But suppose there were, yet we must be resolved whether it be *some* or *all* the Italian Bishops that must do it? If but some, which be they? and how is their power proved? If all or any, then 1. What shall we do when some of them consecrate one Pope, and some another, and some a third, which hath fallen out: which of these is the Pope? If Consecration give the Power, then all are Popes, 2. And still the Papal succession is overthrown while many Popes had no Consecration by Italian Bishops.

Thus you may see what a case the poor Jesuits or Fryars will be in, if you put them but to insert the necessary Electors and Consecrators in their Definition of a Pope.

2. But thats not the worst, you must require them *to put his necessary Qualification in the Description.* For if no *Disposition of the Matter* be necessary, but *ex quolibet ligno fit mercurius Romanus*, then a Jew or other Infidel may be Pope: which they will deny. And if any *Disposition of the subject* be of necessity to the Reception of the form, then cause them to put it down. And then 1. It is either *true Godliness*: and then farewell Papacy. 2. Or it is *common honesty and sobriety*: and then still farewell Papacy. 3. Or it is *learning and knowledge*: and then *Alphonsus à Castro*, and others of their own will bear witness that some Popes understood not their Grammar, and one good man being (saith *Wernerus*) *rudis literarum*, was fain to get another Compope to say his offices, (though it happened that they could not agree, and so a third was chosen, and his choice disliked, and a fourth chosen, till there was six chosen Popes alive at once.) 4. If *age* be necessary, then the Children Popes (one at least) have interrupted the succession. 5. Yea, if the Masculine Gender be but Necessary, Pope *Joan* hath interrupted the succession, unless between forty or fifty of their own Historians deceive us. 6. But all this is the smallest part, the Question

is *whether faith in Christ be of Necessity to a Pope?* If so, then what will you say to *John* the twenty third, that denyed *the life to come*, and to those that have been guilty of *Heresie*? So that by that time they have put the necessary Qualification of a Pope into their Definition, you shall find them hard put to it.

3. But yet the worst is behind. They be not agreed about the very *form of the Papacy*: For some say, *He is the Head of all the Catholick Church*: But others with the General Councils of *Constance* and *Basil* say, that *he is the Head only of the singular members*, but a *subject to the Catholick Church represented in a Council*, which receiveth its power immediately from Christ, so that you may see what a case they will be in, if they be but forced to tell you what they mean by a *Pope*, and to Define him too.

3. And if they use the name of *a General Council*, call them to *Define* what they mean by a *General Council*: some of them will say, *It must be a true Representative of the whole Catholick Church*: so that *Morally* they are all Consenting to what is there done. But then the doubt remaineth whether there be a Necessity of any certain Number of Bishops? If not; it seems the whole Church may agree that twenty, or ten, or two, or one shall represent them, and be a general Council. But if this must not hold, then *Must All the Bishops of the world be there, or only some*, and *how many?* Binnius saith, Vol. 1. pag. 313. that [*a General Council is that where all the Bishops of the whole world may and ought to be present, unless they be lawfully hindred, and in which none but the Pope of* Rome *by himself or his Legates, is wont to preside.*] And vol. 3. pag. 229. *It is when all the Church is morally Represented, the Pope presiding.*] But what a loss are we here at? 1. How prove they that only *Bishops* should be members of a Council, and not *Presbyters*?

2. But if that were granted them (without proof and contrary to practise) yet we are at a far greater loss to know what a Bishop is that must here be a member? Is he only the *Primus Presbyterorum* in a presbyterie? Or is he the *Ruler* of a *Presbyterie*, (they Ruling the people?) Or is he the *sole Ruler of Presbyters and people*? And is he to be in *every Parish where are divers presbyters?* or only in *every Classis* or *lesser Synod?* or only in *every*

every County, or *Province*? Or shall the old Rule stand, that every *City must have one*? If so, then are not all our Corporations true Cities? And so by any of these Rules, there have been few General Councils in the world. And what word of God is there why *London*, *Worcester*, *Canterbury* should have Bishops; and *Shrewsbury*, *Ipswich*, *Plimouth* and hundreds such should have none? so that if the very *matter* of your Councils be so humane and disordered, what is the Council composed of such? As most of them use the term *Bishop*, you would put them as hard to it to *Define a Bishop* almost, as to define a Pope.

3. But suppose they help you over this rub, yet by their Definition they null many General Councils, because the Pope presided not there: even the first General Council it self at *Nice* (whatsoever they boldly feign to the contrary.)

4. And by this Rule, either we never had a General Council, or but few: For instance, At the first Session of the Council of Trent (the last and most famous Council) there were but four Archbishops, and twenty two Bishops, taking in the Titular Bishops of *Upsal*, *Armach*, and *Worcester*. And at divers other Sessions after, but eight, or nine, or very few more. In the fourth Session which Decreed to receive Tradition with equal pious affection and reverence as the holy Scriptures, and which gave us a false Catalogue of the Canonical Books, there were but the Popes Legates, two Cardinals, nine Archbishops (titular and all) and forty one, or forty two Bishops (titular and all.) Now we would fain know whether this was the whole Church morally represented? and whether these twenty two, or forty one were all the Bishops of the world, or the hundreth part of them? Yea whether all the Bishops of the *African*, *Asian*, and other Churches could and ought to have been there?

If they say that most of the Bishops of the world are Hereticks or Schismaticks, and had nothing to do to be there, we are sure that this is but the impudent censure of a sect, that unchurcheth most of Christs Church, for far less faults then it self is guilty of: But how is this heavy censure proved?

5. Nay to make short of it, its plain by this Definition, that a *General Council* is but a *name* (at least since the daies when

when the Church lay in a narrow room) and that no such thing is to be expected in the world. For 1. If all Bishops, or half come thither, what shall their poor flocks do the while? 2. How many years must they be travailing from *America*, *Ethiopia*, and all the remote parts of the Christian world? 3. So much shipping, and provision, and so many thousand pound a man is necessary for the Convoy of many, that alas the poor Bishops be not able to defray the hundreth part of the charge. 4. Abundance of them are so aged and weak, that they are unfit for the journey. 5. Their Princes are some of them Infidels, and some at wars, and will never give them leave to come. 6. They must pass through many Kingdoms of the enemies, or that are in wars, that will never suffer them to pass. 7. The tediousness, and hazards of the journey, with change of air is like to be the death of most of them, and so its but a plot to put an end to the Church. 8. The length of General Councils is such (some of them being ten years, and some (as that at Trent) eighteen years) that so many Bishops to be so long absent from home, is but to give up the Church to Infidelity or Impiety (unless the Bishops be such things as the Church can spare.) 9. When they come together, they cannot many of them understand one another, because of the diversity of their languages. 10. And the Number would be so great, that ten or twenty Council-houses or rooms would not hold them: so that they could not Converse in one Assembly: so that a true General Council now, is but a name to amuse those that think the world is no bigger then a man may ride over in a weeks journey.

6. And yet even this Definition of *Binnius* is ridiculous: For he makes it enough that all the Bishops of the world *may* and *ought* to be there, whether they be there or not. But then what if laziness or danger deterr them or detain them? Is that a Council where Bishops *ought to be* and *are not?* How many must *de facto* be present, *any or none?* Prove if you can that forty Bishops are a General Council, because the rest *ought* to be there. And who shall be judge of each mans case, whether he *could* or *ought* to have been there? will you judge men before they are heard, or their cause known? Your saying that they *ought to have been there*, is no proof.

And yet *Binnius* hath one exception [*unless lawfully hindred*]

Good

Good ſtill! If all the Biſhops in the world be *lawfully hindered*, it ſeems it is a General Council when no body is there: You ſee now what you put the poor Papiſts too, if you put them to *define* a *General Council*, or tell you what they mean by that word.

And therefore I again adviſe you; let them not befool you with empty or ambiguous words. And when they are all to pieces among themſelves, let them not make you believe they are united by agreeing in *One word*, when they are ſeveral things that are meant by that one word.

CHAP. XIX.

Detect. 10. WHen they go about from Councils or other Hiſtory to prove the Soveraignty of the Pope, let them not *cheat you by confounding*, 1. *An humane Ordinance with a Divine*: 2. *And an alterable point of Order with an unalterable eſſential part of the Church*: 3. *Or a meer Primacy in the ſame Order or office with a Governing Soveraignty, or a different Order or office.*

Firſt therefore we would learn of them, whether the preheminence and order of the five Patriarchal Sees, began not about the firſt General Council to be lookt after, but was ſetled ſome while after: For till there were General Councils (ſuch as were ſo called) there was no great occaſion of determining which ſhould have the firſt, ſecond, or third ſeat.

2. Or when ever the time was, yet we enquire, whether theſe other Sees as of *Jeruſalem*, *Antioch*, *Alexandria*, or ſome of them were not *Patriarchal* as ſoon as *Rome*? and whether Councils that ſpeak of priority or poſteriority, do not in the ſame manner, and on the ſame grounds, and to the ſame ends give *Alexandria*, and *Antioch*, their places, as they give to *Rome* the firſt place? Surely we find them ſpeaking of them as matters of the ſame Order and nature, ſaying, *Rome* ſhall have the firſt place or ſeat, *Conſtantinople* the ſecond, *Alexandria* the third, *Antioch* the fourth, and *Jeruſalem* the fifth. 4. And therefore we enquire *whether all theſe have not the ſame kind of right to their preheminence, whether it be Divine or Humane.* And that the very foun-

dation of this Patriarchall order, yea of *Romes* Patriarchall Primacy, (which was the preparative to its universal Soveraignty) was not a meer humane invention, given on occasion of the Imperiall seat at *Rome*, and not any institution of Christ to *Peter* and his Successors, I desire you not to take from my word; but all that will not be fool'd out of all Historicall verity by Popish audacity, let them take it from the expres words of the fourth great approved General Council, *viz.* of *Calcedon*, which the poor Jacobites and other Churches of the East and South are so reproached for rejecting. In *Act.* 16. *Binnii pag.* 134. these are their words [*Definitiones Sanctorum Patrum sequentes ubiq; & Regulam, & quæ nunc relecta sunt* 150. *Deo amantissimorum Episcoporum, qui congregati sunt sub piæ memoriæ Imperatore majore Theodosio in Regia civitate Constantinop. Nova Roma, cognoscentes & nos eadem definivimus de privilegiis ejusdem Sanctissimæ Constantinop. Ecclesiæ novæ Romæ. Etenim sedi Senioris Romæ, propter Imperium civitatis illius* (N. B.) *patres consequenter privilegia reddiderunt. Et eadem intentione permoti* 150. *Deo amantissimi Episcopi æqua sanctissimæ sedi novæ Romæ privilegia tribuerunt, rationabiliter judicantes Imperio & Senatu Urbem ornatam æquis Senioris Regiæ Romæ privilegiis frui.*] i. e. [*We following alway the Definitions of the holy fathers, and the Canon, and knowing those that now have been read of the hundred and fifty Bishops, most beloved of God, that were Congregated under the Empereur of pious memory* Theodosius *the Greater, in the Royall City* Constantinople (*new* Rome,) *have our selves also defined the same things, concerning the Priviledges of the same most holy Church of Constantinople, new* Rome. *For to the seat of old* Rome, *because of the Empire of that City, the Fathers consequently gave the Priviledges. And the hundred and fifty Bishops most beloved of God, being moved with the same intention, have given equall Priviledges to the most holy Seat of New* Rome: *reasonably judging, than the City adorned with the Empire and Senate, shall enjoy equal Priviledges with old Regal* Rome.]

I do not stand to note that this Council was called by *Martian*: that his Lay Officers were called the Judges, or how light the Council made of *Rome* when they said [*Qui contradicunt Nestoriani sunt*: *qui contradicunt* Romam *ambulent*] Bin. p. 98.

Nor

Nor do I ſtand ſo much on it, that they gave *Conſtantinople* equal priviledges. But it may confound all the Papal Juglers on earth to find an approved General Council affirming, 1. That *Romes* Priviledges (even its meer primacy) were given by the Fathers. 2. And that becauſe it was the Imperial City. 3. And therefore on the ſame reaſon they do the like by *Conſtantinople.* 4. And that the General Council of *Conſtant.* had gone before them on theſe grounds: ſo that you have the vote of two of the firſt four great General Councils, that it was not ſo from the beginning, nor an Apoſtolical Tradition, but the act of the Fathers, becauſe of the Imperial City. If a General Council can err, Popery is a deceit. If it cannot err, then the very Primacy of order in the Pope was then but new, and humane, on a Carnal ground, done by man, that might do the like by others, and therefore undo this again.

But ſay they, *Pope* Leo *confirmed not this. Anſw.* 1. Still then the Church Repreſentative it ſeems may err, and the Pope only is infallible. 2. *Leo* and his Delegates were offended at *Anatolius* his riſing, and the equaling him with *Rome*: but they never excepted one word (that ever I found) againſt the ſaying, that *it was becauſe of the Empire that* Rome *by the Fathers had the Primacy given it.*

And the Reaſon given by themſelves *Concil. Conſtant. Can.* 5. is, [*becauſe* Conſtantinople *is new* Rome] But *Binnius* ſaith that *Rome receiveth not the Canons of this Council neither, but only their condemnation of* Macedonius. And he ſaith [*that every Council hath juſt ſo much ſtrength and authority as the Apoſtolick ſeat beſtoweth on it. For* (ſaith he) *unleſs this be admitted, no reaſon can be given why ſome Councils of greater numbers of Biſhops were reprobated; and others of a ſmaller number confirmed*] Bin. Vol. 2. p. 515.

What would you have more Sirs? Do you not ſee yet what the Popiſh Catholick Church is; and what they mean when they mouth it out to you, and ask you whether your private Judgement be ſafer or wiſer then that of the whole Church, or of all the Chriſtian world? You ſee they mean all this while but one man, whom *Gretſer* and others plainly confeſs they call the Church. So that indeed it is General Councils, and all the Chriſtian world or Church that are the ignorant, fallible, and oft er-

Chap. XX.

Detect. 11. THE great endeavour of the Papists is to *advance Tradition*: The Council of *Trent Sef.* 4. hath equalled it with the Scriptures, as to the *pious affection and reverence* wherewith they receive it. On pretence of this Tradition they have added abundance of new Articles to the faith, and accuse us as Hereticks for not receiving their Traditions: And this is a principall difference betwixt us, that we take the Scriptures to be sufficient, to acquaint us with the will of God, as the Rule of faith and holy living: and they take it to be but part of the word of God, and that the other part is in unwritten Tradition, which they equal with this (as afore.) For the maintaining of Tradition it is that they write so much to the dishonour of the holy Scripture, as you may find in *Rushworths* Dialogues, and *Tho. Whites* Defence of them, and many others; so like to the Arguments and Language of the Seekers and Infidels, that we can scarcely know whom we hear when they speak to us.

For the discovery of their desperate fraud in this point, and the right confuting of them: 1. You must distinguish them out of their confusion: 2. You must grant them all that is true and just, which we shall as stiffly defend as they: 3. You must reject their errors and confute them: And 4. You may turn their own principall weapon against them, to the certain destruction of their cause.

Of all these briefly in course.

1. For the first two I have spoke at large in the Preface to the second part of the *Saints Rest*, and in the determination in the first part of my Book against Infidelity. But breifly to touch some of the most necessary things here, 1. We must distinguish the Tradition of the Scriptures, or the Scripture doctrine, from the Tradition of other doctrines, pretended to be the rest of the word of God. 2. We must distinguish between a certain proved Tradition, and that which is unproved and uncertain, if not grosly feigned. 3. We must distinguish between the Tradition of the whole Catholick Church, or the greater part, and the Tradition of the lesser more corrupted selfish part (even the Roman part.) 4. We must distinguish

ſtinguiſh between a Tradition of neceſſary doctrine or practice, and the Tradition of mutable Orders. 5. And we muſt diſtinguiſh between Tradition by way of Teſtimony, or Hiſtory, or by way of Teaching Miniſtry, and Tradition by way of Deciſive Judgement, as to the Univerſal Church: ſuffer them not to jumble all theſe together, if you would not be cheated in the dark.

2. And then concerning Tradition, we grant all theſe following Propoſitions, (ſo that it is not all Tradition that we deny.)

1. We grant that the Holy Scriptures come down to us by the certain Tradition of our fathers and Teachers; and that what the ſeeing and hearing of the Apoſtles was to them that lived with them, that Tradition and belief of certain Tradition is to us, by reaſon of our diſtance from the time and place: So that though the Scripture bear its own evidence of a Divine author, in the Image and ſuperſcription of God upon it, yet we are beholden to Tradition for the Books themſelves, and for much of our knowledge that theſe are the true writings of the Apoſtles and Prophets, and *all*, and *not depraved, &c.*

2. We thankfully acknowledge that the *Eſſentials* of the faith, (and more) hath been delivered even from the Apoſtles in other wayes or forms, beſides the Scriptures: as 1. In the *Profeſſions* of the Churches faith. 2. In the *baptiſmal Covenant* and *ſigns*, and *whole adminiſtration*. 3. In the *Sacrament of the Lords Supper*. 4. In *Catechiſms or Catechizings*. 5. In the *prayers and praiſes of the Church*. 6. In the *hearts of all true believers*, where God hath written all the *Eſſentials* of the Chriſtian faith and Law: So that we will not do as the Papiſts perverſly do: when God delivereth us the Chriſtian Religion with *two hands*, *Scripture* (compleatly) and *Verbal Tradition*, (in the eſſentials) they quarrell with the one hand (Scripture) on pretence of defending the other: ſo will not we quarrell with *Tradition* (the other hand:) but thankfully confeſs a *Tradition* of the ſame Chriſtianity by unwritten means, which is delivered more fully in the *Scripture*: and this Tradition is in ſome reſpect *ſubordinate* to Scripture, and in ſome reſpect co-ordinate, as the ſpirits left hand as it were, to hold us out the truth.

3. We confeſs that the Apoſtles delivered the Goſpel by voice

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as well as by writing, and that before they wrote it to the Churches.

4. By this preaching we confeſs there were Chriſtians made, that had the doctrine of Chriſt in their hearts, and Churches gathered that had his ordinances among them, before the Goſpel was written.

5. And we confeſs that the Converted were bound to teach what they had received to their children, ſervants and others.

6. And that there was a ſetled Miniſtry in many Churches ordained to preach the Goſpel as they had received it from the Apoſtles before it was written.

7. And that the ſaid ordinances of Baptiſm, Catechizing, Profeſſions, Euchariſt, Prayer, Praiſe, *&c.* were inſtituted, and in uſe before the Goſpell was written for the Churches.

8. And that when the Goſpel was written, as Tradition bringeth it to us, ſo Miniſters are commiſſioned to deliver both the Books, and the doctrine of this Book, as the Teachers of the Church, and to preach it to thoſe without, for their converſion.

9. And that Parents and Maſters are bound to teach this doctrine to their children and ſervants: yea if a Miniſter or other perſon were caſt into the *Indies* or *America* without a Bible, he muſt teach the doctrine, though he remembred not the words.

10. We grant that to the great benefit of the Church, the writers of all ages have in ſubſerviency to Scripture delivered down the Sacred Verities, and Hiſtorians the matters of fact.

11. And that the unanimous Conſent of all the Churches, manifeſted in their conſtant profeſſions, and practices, is a great confirmation to us.

12. And ſo is the ſuffering of the Martyrs for the ſame truth.

13. And the Declarations of ſuch conſent by Councils is alſo a confirming Tradition.

14. And the Confeſſions of Hereticks, Jews and other Infidels, are Providentiall and Hiſtorical Traditions, for confirmation.

15. And we profeſs that if we had any Certain proof of a Tradition from the Apoſtles of any thing more then is written in Scrip-

Scripture, we would receive it: All this we grant them for Tradition.

3. But in these points following we oppose them. 1. We take the holy Scriptures as the Compleat universal Rule or Law of faith and Holy living, and we know of no Tradition that containeth another word of God; Nay we know there is none such because the Scripture is true, which asserteth its own sufficiency. *Scripture*, and *unwritten Tradition* are but two wayes of acquainting the world with the *same* Christian doctrine; and not with divers parts of that Doctrine, so as that Tradition should add to Scripture: yea contrarily it is but the substance of greatest verities that are conveyed by unwritten Tradition: but that and much more is contained in the Scripture, where the Christian doctrine is compleat.

2. The manner of delivery in a form of words, which no man may alter, and in so much fullness and perspicuity, is much to be preferred before the meer verbal delivery of the *same doctrine*. For 1. The Memory of man is not so strong as to retain as much as the Bible doth contain, and preserve it safe from alterations or Corruptions; Or if one man were of so strong a memory, no man can imagine that all or most should be so: Or if one Generation had such wonderfull memories, we cannot imagine that all their posterity should have the like. If there were no statute Books, Records, or Law-books in *England*, our Laws would be but sorrily kept, and obeyed and executed.

2. If all the world had such miraculous memories, yet men are apt to be negligent either in learning or keeeping of holy doctrine; All have not that zeal that should excite them to such wonderfull diligence without which such a treasure could not be preserved.

3. When matter and so much matter, is commited to bare memory without a form of unalterable words, new words may make an alteration before men are aware: The change of one word sometimes doth make a whole discourse seem to have another sense.

4. There are so many carnal men in the world that love not the strictness of that doctrine which they do profess, and so many hereticks that would pervert the Holy Doctrine, that it would purposely be altered by them if it could be done; and it

might much more easily be done, if it lay all upon mens memories: For one party would set their memory against the others, and (as it was about *Easter* a publick matter of fact) tradition would be set against tradition: especially when the far greater part of the Church turn Hereticks, as in the Arrians dayes, then Tradition would be most at their keeping and interpretation; and if we had not then had the unalterable Scriptures, what might they not have done?

5. A whole Body of Doctrine kept only in Memory, will be soon disjoynted and dislocate; and if the matter were kept safe, yet the *method and manner* would be lost.

6. And there could not be such satisfactory Evidence given to another of the Integrity or Certainty of it, as when it is preserved in writing. We should all be diffident that the Laws of *England* were corrupted, or that Lawyers might combine to do it at their pleasure, if there were no Law Books or Records, but all lay in their memories. If they were never so faithfull, yet they could not give us such evidence of it.

I do not think any man of common reason can heartily believe, that all the holy Truths of God, Historical, Doctrinal, Practical, Prophetical, *&c.* could (without a course of miracles, or extraordinary means) have been kept through all ages, as well without writing, as with it.

7. And if writing be not necessary, why have we so many Fathers, Histories, and Canons? And why do they fetch their Tradition from these, and ridiculously call them unwritten verities? Are they unwritten, when they turn us to so many volumes for them? And if mans writing be necessary for their preservation, me thinks men should thankfully acknowledge that God hath taken the best way in giving it us in his own unalterable phrase.

3. If they do prove that some matters of fact are made known to us by Tradition that are not in the Scripture, or that any Church Orders or Circumstances of worship then used are so made known to us, (which yet we wait for the proof of) it will not follow that any of these are therefore Divine Institutions, or universal Lawes for the unchangable obligation of the whole Church. If there be some things Historically related in the Scripture, that were obligatory but for a season, and ordain-

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ed occasionally, and ceased when the occasion ceased (as the Love-feasts, the Kiss of Love, the washing of feet, the abstaining from things strangled and blood, the anointing the sick, the Prophesyings one by one, mentioned 1 *Cor.*14.31. miraculous gifts and their exercise, *&c.*) then it will not follow, if they could prove that the Apostles fasted in the Lent, or used the sign of the Cross in Baptisme or holy Ordinances, or confirmed with a Cross in Chrysme, *&c.* that therefore they intended these as universal Laws to the Church, though I suppose they will never prove that they used the things themselves.

4. We will never take the Popes Decision or bare word for a Proof of Tradition: nor will we receive it from pretended Authority, but from rational Evidence. It is not their saying, *we are the authorized keepers of Tradition*, that shall go with us for proof.

5. And therefore it is not the Testimony of the Papists alone, (who are not only a lesser part of the Church, but a part that hath espoused a corrupt interest against the rest) that we shall take for certain proof of a Tradition: but we will prefer the Testimonie of the whole Catholick Church before the Romish Church alone.

6. They that can produce the best Records of Antiquity, or rational proof of the Antiquity of the thing they plead for, though they be but a few Learned Antiquaries, may yet be of more regard in the matter of Tradition then millions of the vulgar, or unlearned men: so that with us, *universal Tradition* is preferred before the Tradition of the *Romish sect*, and *Rational proof* of Antiquity is preferred before *ignorant surmises*. But where both these concur, both *universal consent, and records* or other credible evidence of Antiquity, it is most valid.

And as for the Romish Traditions which they take for the other part of Gods word: 1. In all Reason they must produce their sufficient proof that they came from the Apostles, before we can receive them as Apostolick Traditions. And when they have done that, they must prove that it was delivered by the Apostles as a perpetual universal doctrine or Law for the whole Church: and when they have well proved both these, we shall hearken further to them.

2. Either these Traditions have Evidence to prove them Apo-

ſtolical, or no Evidence. If none, how can the Pope know them? If they have Evidence, why may not we know it as well as the Pope? at leaſt, by the helps that his charity doth vouchſafe the world.

3. If there be any Proof of theſe Traditions, it is either ſome Antient Records or Monuments; and then our Learned Antiquaries may better know them then a multitude of the unlearned: Or it is the Practice of the Church: And then 1. How ſhall we know how long that practice hath continued, without reccourſe to the writings of the ancients? The reports of the people is in many caſes very uncertain. 2. But if it may be known without the ſearch of Antient Records, then we may know it as well as they.

4. If the Pope and Clergy have been the keepers of it, have they in all ages kept it to themſelves or declared it to the Church? (I mean to all in common) If they have concealed it, 1. Then it ſeems it belonged not to others. 2. Or elſe they were unfaithfull and unfit for the office. 3. And then how do ſucceeding Popes and Clergy know it? If they divulged it, then others know it as well as they. We have had abundance of Preachers from among the Papiſts, that were once Papiſts themſelves, as *Luther*, *Melanchthon*, *Zuinglius*, *Calvin*, *Beza*, *Peter Martyr*, *Bucer*, &c. and yet theſe knew not of your truly Apoſtolical Traditions.

5. And it mars your credit with us, becauſe we are able to prove the beginning of ſome of your traditions, or a time when they had no being, ſince the death of the Apoſtles.

6. And alſo that we are able to prove the death and burial of many things that have gone long under the name of Traditions.

7. And when we find ſo lame an account from your ſelves of the true Apoſtolical Traditions: You are ſo confounded between your Eccleſiaſticall Decrees aud Traditions, and your Apoſtolical Traditions, that we deſpair of learning from you to know one from the other: and of ſeeing under the hand of his Holineſs and a General Council a Catalogue of the true Apoſtolical Traditions. And ſure it ſeems to us ſcarce fair dealing that in one thouſand and five hundered years time, (if indeed there have been Popes ſo long) the Church could never have an enumeration and deſcription of theſe Traditions, with the

the proofs of them. Had you told us which are Apoſtolick Traditions but as fully and plainly, as the Scriptures which you accuſe of inſufficiency and obſcurity, do deliver us their part, you had diſcharged your pretended truſt.

8. And it is in our eyes an abominable impiety, for you to equal your Traditions with the holy Scripture, till you have enumerated and proved them. And it makes us the more to ſuſpect your Traditions, when we perceive that they or their Patrons have ſuch an enmity to the Holy Scriptures, that they cannot be rightly defended without caſting ſome reproach upon the Scriptures. But this we do not much wonder at: for it is no new thing with the applauders of Tradition. We find the eighth General Council at *Conſtantinople*, *Can.* 3. decreeing, that [*the Image of Chriſt be adored with equal Honour with the Holy Scripture,*] But whether that be an Apoſtolical Tradition, we doubt.

9. And if General Councils themſelves, and that of your own, ſhould be for the ſufficiency of Scripture; what then is become of all your Traditions? Search your own *Binnius*, *page* 299. whether it paſt not as ſouud doctrine at the Council of *Baſil* (*in Raguſii Orat.*) *Sup.* 6. [*that faith and all things neceſſary to ſalvation, both matters of belief, and matters of practice, are founded in the literal ſenſe* (of Scripture,) *and only from that may argumentation be taken for the proving of thoſe things that are matters of faith, or neceſſary to ſalvation; and not from thoſe paſſages that are ſpoken by allegory, or other ſpiritual ſence*] Sup. 7. [*The Holy Scripture in the literal ſenſe ſoundly and well underſtood, is the infallible and moſt ſufficient Rule of faith*] Is not here enough againſt all other Traditional Articles of faith? A plain man would think ſo. Yea, but *Binnius* noteth that he meaneth that explicitely or implicitely it is ſo. Well! I confeſs the beſt of you are ſlippery enough: but let us grant this; (for indeed he ſo explaineth himſelf afterward: yet thats nothing for Tradition. He there maintaineth that Scripture is the *Rule of faith* (not part of the Rule) [*For* (ſaith he) *when the intellect hapneth to err, as in hereticks, its neceſſary that there be ſome Rule, by the deviation or conformity to which the intell ct may perceive that it doth or doth not err. Elſe it would be ſtill in doubt and fluctuate* ——— *it appeareth that no humane ſci-*

ence is the Rule of faith. It remaineth therefore that the Holy Scripture is this Rule of faith. This is the Rule, John 20. *where he saith, these things are written that you might believe, that Jesus is the Son of God, and believing might have life in his name. And* 2 Pet. 2. *You have a more sure word of prophecy to which ye do well that ye attend as to a light,* &c. *And* Rom. 15. *Whatsoever things were written, were written for our learning,* &c. —— *And its plain that the foresaid authorities are of holy Scripture; and speak of the holy Scripture,* &c. *The second part also is plain, because if the holy Scripture were not a sufficient Rule of faith, it would follow that the Holy Ghost had insufficiently delivered it, who is the author of it: which is by no means to be thought of God whose works are all perfect. Moreover if the Holy Scripture were wanting in any things that are necessary to salvation, then those things that are wanting might lawfully and deservedly be superadded from some thing else* (aliunde) *or if any thing were superfluous, be diminished. But this is forbidden,* Rev. 22. *From whence its plain that in Scripture there is nothing defective, and nothing superfluous, which is agreeable to its author, the Holy Ghost, to whose Omnipotency it agreeeth that nothing deminutely; to his Wisdom that nothing superfluously; and to his Goodness that in a congruous order, he provide for the Necessity of our salvation,* Prov. 30. 5, 6. *The word of God is a fiery buckler to them that hope in him: Add thou not to his words lest he reprove thee, and thou be found a lyar.*] How like you all this in a Popish General Council? and in an Oration against the Sacrament in both kinds.

Well! but perhaps the distinction unsaith all again? No such matter; you shall hear it truly recited. He proceeds thus [*But for the further declaration of this Rule as to that part, it must be known, that the sufficiency of any doctrine is necessarily to be understood two wayes; one way Explicitely, another way Implicitely. And this is true in every Doctrine or Science, because no doctrine was ever so sufficiently delivered, that all the Conclusions contained in its principles, were delivered and expressed explicitely and in the proper terms: and so it is in our purpose: because there is nothing that any way or in any manner* (N. B.) *pertaineth to faith and salvation, which is not most sufficiently contained in the holy Scripture explicitely or implicitely. Hence saith*

Austin

Auſtin [*every truth is contained in the Scriptures,* latent *or* patent, *as in other ſciences Speculative, or Moral and Civil, the Concluſions and determinations are contained in their principles,* &c. *and the deduction is by way of inference or determination* ——] This is the plain Proteſtant Doctrine. There is nothing any way neceſſary to faith or ſalvation, but what is contained in the Scriptures, either expreſly, or as the Concluſion in the premiſes. Good ſtill! we deſire no more. Let holy Reaſon then diſcern the Concluſion in the premiſes, and let us not be ſent for it to the Authority of *Rome*; nay ſent for ſome thing elſe, that is no Concluſion deducible from any Scripture principles: we grant Tradition or Church practices are very uſeful for our better underſtanding of ſome Scriptures. But what is this to another Traditional word of God? Prove your Traditions but by *inference* from Scripture, and we will receive them.

Yet let us hear this Orator further clearing his mind [*Adding to a Doctrine may be underſtood four wayes.* 1. *By way of explication or declaration.* 2. *By way of ſupply.* 3. *By way of ampliation.* 4. *By way of deſtruction, or contrary. The firſt way is neceſſary in every ſcience and doctrine, and ſpecially in Holy Scripture; not for it ſelf, which is moſt ſufficient, and moſt cleare in it ſelf, but for us:* (This we all yield) *The ſecond way is neceſſary to ſciences diminutely and inſufficiently delivered by their authors, for their ſupplement: ſo* Ariſtotle *is ſupplemented by* Albertus Magnus, *&c. The third way, ſpecially if it be not exceſſive, is tolerable to the well being, though it be not neceſſary. The fourth way* —— *aſſertively is to be rejected as Poyſon* —— *Thus are the authorities to be underſtood, that forbid to add to, or diminiſh from the Scripture,* Deut. 12,32.

Well! by this time you may ſee, that when ſuch doctrine as this for Scripture ſufficiency and perfection as the Rule of faith and life, admitting no addition as neceſſary but explication, nor any other as tolerable, but moderate ampliation (which indeed is the ſame,) I ſay, when this doctrine paſt ſo lately in a Popiſh General Council, you may ſee that the very Doctrine of Traditions equaled with Scripture, or being another word of God, neceſſary to faith and ſalvation, containing what is wanting in Scripture, is but lately ſprung up in the world. And ſure the Traditions themſelves be not old then, when the conceit of them came but lately into the world.

4. Well:

4. Well: I have done the three first parts of this task: but the chief is yet behind, which is to shew 1 How little the Papists get by their Argument from Tradition. 2. And how much they lose by it: even all their cause.

1. Two things they very much plead Tradition for: the one is their private doctrines and practices, in which they disagree from other Christians: and here they lose their labour with the judicious. 1. Because they give us no sufficient proof that their Tradition is Apostolical. 2. Because the dissent of other Churches sheweth that it is not universal: with other Reasons before mentioned.

2. The other Cause which they plead Tradition for, is the Doctrine of Christianity it self. And this they do in design to lead men to the Church of *Rome*; as if we must be no Christians, unless we are Christians upon the credit of the Pope, and his Subjects. And here I offer to their Consideration these two things, to shew them the vanity of their arguing.

1. We do not strive against you in producing any Tradition or Testimony of Antiquity for the Scripture, or for Scripture Doctrine: we make as much advantage of such just Tradition as you. What do such men as *White*, *Vane*, *Cressy*, &c. think of, when they argue so eagerly for the advantage of Tradition to prove the Scripture and Christian faith? Is this any thing against us? Nothing at all. We accept our Religion from both the hands of Providence that bring it us; Scripture and Tradition: we abhor the contempt which these partial Disputers cast upon Scripture; but we are not therefore so partial our selves as to refuse any collateral or subordinate help for our faith. The more Testimonies, the better. The best of us have need of all the advantages for our faith that we can get. When they have extolled the Certainty of Tradition to the highest, we gladly joyn with them, and accept of any certain Tradition of the mind of God. And I advise all that would prove themselves wise defenders of the faith, to take heed of rejecting Arguments from Providences, or any necessary Testimony of man, especially concerning matter of fact, or of rejecting true Church History, because the Papists overvalue it under the name of Tradition, lest such prove guilty of the like partiality and injuriousness to the truth as the Papists are. And whereas the Papists imagine,

that

that this must lead us to their Church for Tradition, I answer that in my next observation, which is,

2. We go beyond the Papists in arguing for just Tradition of the Christian faith, and we make far greater advantage of it then they can do. For 1. They argue but from Authoritative Decision by the Pope, under the name of Church-Tradition (excepting the French party) whereas we argue from true History and certain Antiquity, and prove what we say.

Where note 1. That their Tradition is indeed no Tradition: for if it must be taken upon the credit of a man as supposed Infallible by supernatural (if not miraculous) endowment, this is not Tradition but Prophesie. And if they prove the man to be such a man, its all one to the Church whether he say that [*This was the Apostles doctrine*, or, *This I deliver my self to you from God.*] For if he were so qualified, he had the power and credit of a prophet or Apostle himself. And therefore they must prove the Pope to be a Prophet, before their kind of Tradition can get credit: and when they have done that, there is no need of it: this their honest Dr. *Holden* was ware of, upon which he hath so handsomely canvassed them.

2. Note also that such as Dr. *Holden*, *Cressy*, *Vane*, *White* and other of the French way that plead for Tradition, mean a quite other thing then the Jesuited Italian Papist meanes; and while they plead for universal Tradition, they come nearer to the Protestants, then to their Brethren, if they did not contradict themselves, when they have done, by making meer Romish Tradition to be *universal*.

3. Note also, that when Papists speak of Tradition confusedly, they give us just reason to call them to Define their Tradition, and tell us what they mean by it, before we dispute with them upon an ambiguous word; seeing they are so divided among themselves, that one party understands one thing by it, and another another thing; which we must not suffer these jugglers to jumble together and confound.

2. Another advantage in which we go beyond the Papists for Tradition, is, that as we argue not from the meer pretended supernatural Infallibility or Authority of any, as they do, but from rational Evidence of true Antiquity; so we argue not from a *sect or party* as they do, but from the *Universal Church*:

As far as the whole Church of Christ is of larger extent and greater credit then the Popish party, so far is our *Tradition* more Credible then theirs. And that is especially in three things.

1. The Papists are fewer by far then the rest of the Christians in the world. And the testimony of many, yea of all, is more then of a part. 2. The Papists above other parties have espoused an interest that leads them to pretend and corrupt Tradition, and bend all things to that interest of their own, that they may Lord it over all the world: But the whole Church can have no such Interest and Partiality. 3. And the Papists are but one side; and he that will judge rightly, must hear the other sides speak too. But the Tradition that we make use of, is from all sides concurring; yea Papists themselves in many points.

Yea our Tradition reacheth further then the Universal Church: for we take in all rational Evidence: even of Jews, Heathens, and Hereticks, and Persecutors, that bear witness to the matters of fact, and what was the doctrine and practice of the Christians in their times, and what Books they made the ground of their faith: so that as true Universal impartial naturally-or-rationally-infallible History or Testimony, differeth from a private, pretended-prophetical assertion, or from the Testimony of one party only; so doth our Tradition excell both the sorts of Popish Tradition, both that of the Papal, and that of the Councill party. And now judge who may better boast of or extol Tradition, they or we; and to what purpose, *Cressy*, *White*, and such men do bring their discourses of Tradition.

2. But yet we have not so done with them, till Tradition have given them their mortal stroak. You appeal to Tradition, to Tradition you shall go. But what Tradition mean you? The Tradition of the Catholick Church? And where is this to be found and known? but in the profession and practice of the Church, and in the Records of the Church. Well then! of both these let us enquire.

The first and great Question between you and us, is, *Whether the Pope be the Head and Soveraign Ruler of the whole Catholick Church: and then whether the Catholick Church and the Roman are of equal extent?* What saith *Tradition* to this?

1. Let us enquire of the *present* Church: and there we have the profession and practice of all the Greek Church; the Syrians,

rians, the Moſcovites, the Georgians, and all others of the Greek Religion diſperſed throughout the Turks Dominions, with the Jacobites, Armenians, Egyptians, Abaſſines, with all other Churches in *Europe*, *&c.* that diſclaim the Headſhip of the Roman Pope; all theſe do with one mouth proclaim that the Church of *Rome* is not, and ought not to be the Miſtriſs of the world, or of all other Churches, but that the Pope for laying ſuch a claim is an uſurper, if not the AntiChriſt. This is the Tradition of the Greeks; this is the Tradition of the Abaſsines: the far greateſt part of the Church on earth agree in this. Mark then what is become of the Roman Soveraignty, by the verdict of Tradition; even from the vote of the greateſt part of the Church. *Rome* hath no right to its pretended Soveraignty. *Babylon* is faln by the judgement of Tradition.

If you have the faces again to ſay that all theſe are Hereticks or Schiſmaticks, and therefore have no vote, we anſwer. If a minor party, and that ſo partial and corrupt, ſeeking Dominion over the reſt, may ſtep into the Tribunal, and paſs ſentence againſt the Catholick Church, or the greateſt part of it, blame not others, if on far better grounds they do ſo by that part. And for ſhame do not any more hereafter uſe any ſuch ſelf-condemning words, as to ask any Sect, [*How dare you condemn the Catholick Church? Do you think all the Church is forſaken but you*, &c?] And let us ask you, as you teach your followers to ask us, [*If we muſt turn from the Univerſal Church to any Sect, why rather to yours then another? why not as well to the Anabaptiſts, or other party, as to the Papiſts?*]

But your common ſaying is, that the *Greeks*, *Proteſtants*, *and all the reſt were once of your Church, and departing from it, they can have no Tradition but yours*, *for their ſpring is with you.* To which we anſwer. 1. The vanity of this your fiction ſhall by and by be anſwered by it ſelf. 2. You ſay ſo, and they ſay otherwiſe: why ſhould we believe you that are a ſmaller, partial and corrupted part? 3. Well then let us go to former ages, ſeeing it is not the preſent Church whoſe voice you will regard (only by the way, I pray forget not, 1. That you do ill then to call us ſtill to the Judgement of the *preſent Church*, and dare not ſtand to it. 2. And that you do ill to perſwade men that the greater part of the Church cannot err, if you ſentence the

greater part as Schismaticks or Revolters.) But how shall we know the way and mind of the ages *past*? If by the *present age*, then the greater part giveth us in their sence against you. If by the Records of those times, we are content to hear the Testimony of these. And first when we look into the Antients themselves, we find them generally against you; and we find in that which is antiquity indeed, no footsteps of your usurped Soveraignty, but a contrary frame of Government, and a consent of antiquity against it. 2. When we look into later History we find, how by the advantage of *Romes* temporal greatness and the Emperors residence there your greatness begun, and preparation was made to your usurpation, and how the translation of the Imperial Seat to *Constantinople* made them your Competitors, yea to begin in the claim of an universal Headship; and we find how it being once made a question, you got it by a murdering Emperor resolved on your side for his own advantage. We find that it was long, even till *Hildebrands* dayes, before you could get any great possession, for all this sentence. It would but be tedious here to recite our Historical Evidence: we refer you to what is done already by *Goldastus and Bishop* Usher *de statu & succes. Eccleziar.* and in his *Answer to the Jesuits Challeng*, and in his Discourse of the Antient Religion of *Ireland*, &c. specially by *Blondel* in his French Treatise of Primacy, and Dr. *Field*, and many others that have already given you the testimony of Antiquity. More then you can give a reasonable answer to, I have produced in my Book called the *safe Religion*. In plain English, instead of *Apostolical Tradition for your Soveraignty*; we find that eight hundred years after the dayes of Christ, you had not neer so much of the Catholick Church in your subjection, as you have now: that at four hundred, or five hundred, if not till six hundred years after Christ you had no known part of the world that acknowledged your universal Soveraignty; but only the Latine Western Church submitted to the Pope as their Patriarch, and the *Patriarch primæ sedis*, the first in order among the Patriarchs: and that before the dayes of *Constantine* and the Nicene Council, he was but a Bishop of the richest and most numerous Church of Christians: and we see no proof that of an hundred years after Christ he was any more then the chief Presbyter of a particular Church.

If

If all this will not serve, we have *National Evidences* beyond all exception, that the Ethiopian Churches of *Habassia*, the *Indians*, *Persians*, &c. were never your subjects to this day. That *England*, *Scotland*, and *Ireland* here in your Western Circuits, were not only long from under you, but resisted you, maintaining the Council of *Calcedon* against you, and joyning with the Eastern Churches against you, about Easter day, *&c.* And that the Eastern Churches and many great Nations, (as *Tendue*, *Nubia*, &c.) that now are revolted, were never your subjects, and some of them had little to do with you.

And yet if all this will not serve, we have your own Confessions. I have elsewhere mentioned some: *Canus Loc. Theol. lib. 6. cap. 7. fol.* 201. saith [*Not only the Greeks, but almost all the rest of the Bishops of the whole world, have vehemently fought to destroy the Priviledge of the Church of* Rome: *and indeed they had on their side, both the Arms of Emperors, and the greater number of Churches: and yet they could never prevail to abrogate the Power of the one Pope of* Rome] Mark here whether the Catholick Church was then your subjects, when the greater number of Churches, and most of the Bishops of the whole world, as well as the Greeks were against you, and vehemently fought against your pretended priviledges.

Rainerius (supposed) *contra Waldenses Catal. in Bibliotheca Patrum, Tom.* 4. *pag.* 773. saith [*The Churches of the Armenians, and Ethiopians, and Indians, and the rest which the Apostles converted, are not under the Church of* Rome.] Read and blush, and call *Baronius* a parasite. What would you have truer or plainer? And what Controversie can there be, where so many Nations themselves are witnesses against you? And you may conjecture at the numbers of those Churches by what a Legate of the Popes that lived among them, saith of one Corner of them, *Jacob. à Vitriaco Histor. Orient. cap.* 77. *that the Churches in the Easterly parts of* Asia *alone exceeded in multitude the Christians both of the Greek and Latine Churches*] Alas, how little a thing then was the Roman Catholick Church!

If all this were not enough, the Tradition of your own Catholick Church is ready to destroy the Papacy utterly. For *that a General Council is above the Pope, and may judge him and depose him, and that is* de fide, *and that its Heresie to deny it, and that*

all this is so sure that ne unquam aliquis peritorum dubitavit, *no wise man ever doubted of it*, all this is the judgement of the General Council of *Basil*, with whom that of *Constance* doth agree; And whether these Councils were confirmed or not, they confess them lawfully called and owned, and extraordinary full: and so they were their Catholick Church Representative; and so the Popes Soveraignty over the Council is gone by Tradition: but thats not the worst. For, if a free General Council should be called, all the Churches in the world must be equally there represented: And if they were so, then down went the usurped Head-ship of the Pope: For we are sure already that most of the Churches in the world are against it: and therefore in Council they would have the Major vote. And thus by the concession of the Roman Representative Catholick Church the Pope is gone by Tradition. So that by that time they have well considered of the matter, me thinks they should be less zealous for Tradition.

Chap. XXI.

Detect. 12. ANother of the Roman frauds is this: *They perswade men that the Greeks, the Protestants, and all other Churches, were once under their Papal soveraignty, and have separated themselves without any just cause: and therefore we are all schismaticks; and thereforefore have no vote in general Councils*, &c. ——

A few words may serve to shew the vanity of this accusation. 1. Abundance of the Churches were so strange to you, that they had not any notable communion with you. 2. The Greek Churches withdrew from your Communion, but not from your subjection. If any of the Patriarcks or Emperours of *Constantinople* did for carnal ends at last submit to you, it was not till lately, nor was it the act of the Churches, nor owned, nor of long continuance. So that it was your Communion and not your subjection that they withdrew from.

2. And as for us of the Western parts, we answer you, 1. We that are now living, our Fathers, or our Grand-fathers, were not of your Church: and therefore we never did withdraw.

2. There

2. There were Churches in *England* before the Roman Power was here owned: And therefore if it was a sin to *change*, the *first change* was the sin, when they subjected themselves to you; and not the later, in which they returned to their ancient state.

3. And for the Germanes or English or whoever did relinquish you, they have as good reason for it, as for the relinquishing of any other sin. If they did by the unhappiness of ill education or delusion, submit to the usurped Soveraignty of the Pope they had no reason to continue in such an error. Repentance is not a Vice, when the thing Repented of is a vice. Justifie therefore your usurpation, or else it is in vain to be angry with us for not adhering to the usurper, and the many corruptions that he brought into the Church.

Chap. XXII.

Detect. 13. Another deceit that they manage with great confidence, is this; say they, *If the Church of* Rome *be the true Church: then yours is not the true Church, and then you are Shismaticks in separating from it: But the Church of* Rome *is the true Church; For you will confess it was once a true Church: when* Paul *wrote the Epistle to the Romans: and if it ceased to be a true Church, tell us when it ceased, if you can: If it ceased to be a true Church, it was either by heresie, or Schism or Apostacy: but by none of these: therefore,* &c.

A man would think that children and women should see the palpable fallacy of this Argument; and yet I hear of few that the learned Papists make more use of. But to lay open the shame of it in brief I answer 1. The deceit lieth in the ambiguity of the word [*Church.*] As to our present purpose, observe that it hath these several significations. 1. It is taken oft in Scripture for *one particular Church, associated for personal communion in Gods Worship.* And thus there were many Churches in a Countrey, as *Judea, Galatia, &c.* 2. It is taken by Ecclesiastical writers often for an *Association of many of these Churches for Communion by their Pastors*; such as were Diocesan, Provincial, National

National Churches; whereof moſt were then ruled by Aſſemblies, where a Biſhop, Archbiſhop, Metropolitan or Patriarck (as they called them) did preſide. 3. It is taken oft in Scripture for *the Body of Chriſt, the holy Catholick or Univerſal Church containing all true Believers as myſtical, or all Profeſſors of true faith as viſible.* 4. It is taken by the Papiſts oft for *one particular Church which is the Miſtris or Ruler of all other Churches.*

And now I come to apply theſe in anſwer to the argument. 1. If the Queſtion be of a *true particular Church*, we grant you that the Church of *Rome* was a true and noble Church, in the daies of *Paul* and long after; and thus *Paul* owneth it in his Epiſtle as a true Church. And to the queſtion when it ceaſed to be a true Church: I anſwer, 1. What matter is it to us whether it be reaſoned or not any more then whether *Corinth*, *Epheſus*, *Coloſs*, *Theſſalonica*, or *Jeruſalem* be true Churches or ceaſed? In charity we regard them all: but otherwiſe what is it to the faith or ſalvation of the world, whether *Rome* or any one of theſe be yet a true Church, or be ceaſed? I know not well whether there be any Church at *Coloſs* or *Philippi*, or ſome other places that had then true Churches: And doth it therefore follow that I am not a true believer? what would you ſay to ſuch a fellow that ſhould argue thus concerning other Churches, as theſe men do of *Rome*? and ſay, e. g. [*If* Philippi, *be a true Church, then* England *are no true Churches, If it be not, when did it ceaſe to be a true Church?*] Would you not anſwer him, [*What is it to me whether* Philippi *be a true Church or not? May not we and they be both true Churches? How prove you that? And whether it be ceaſed or not ceaſed, doth no whit concern my faith or ſalvation, further then as my charity is to be exerciſed towards them*] So ſay we of *Rome*: It was a true particular Church in the Apoſtles dayes. And if it be ſtill a true Church what hinders but we may be ſo to? But whether it be ſo or not, is little to me. It concerneth not my faith or Salvation to know whether there be any ſuch place as *Rome* on earth, or whether it were conſumed long ago. If a man were ſo ſimple as to believe a report that *Rome* was deſtroyed by *Charls* of *Bourbon*, and never inhabited, or had a Pope ſince, he were but ſuch a Heretick as Pope *Zachary* and Biſhop *Boniface* made of *Virgilius*,

lius, for holding there be Antipodes (though further from the South.)

2. And if you take the word [*Church*] in the second sence, for a Dioceſan or Patriarchiall Church, or Aſſociation of Churches: ſuppoſing ſuch forms proved warrantable, the ſame anſwer ſerveth as to the firſt.

3. But (to come to the true ſtate of our Controverſie) If by [*a true Church*] you mean either of the two laſt, that is, 1. The *whole Univerſal Church*: or 2. *A Miſtris Church that muſt Rule all the reſt*, it was never ſuch a true Church in *Pauls* dayes.

And therefore here we turn this argument of the Papiſts againſt themſelves. *If the Church of* Rome *were neither the Whole Catholick Church, nor the Miſtris of all other Churches when* Paul *wrote his Epiſtle to them, then it is not ſo now, nor ought to be ſo accounted. But the former is proved:* 1. That the Church of *Rome* was not the *whole Catholick Church* then, no man that's well in his wits can doubt, that reads what a Church there was at *Jeruſalem*, what a Church at *Epheſus*, and *Philadelphia, Smyrna, Thyatira, Laodicea, Corinth*, and abundance more. Prove that all or any of theſe were parts of the Church of *Rome* if you can. 2. Where doth *Paul* once name them either the *Catholick Church, or the Miſtris or Ruler of all Churches?* or give the leaſt hint of any ſuch thing? or mention any Pope among them whom the whole world was to take to be their Soveraign Head? Is it not an incredible thing that *Paul* (and all the Apoſtles) would forget to make any mention of this priviledge, or teach them how to uſe it, or teach other Churches their duty in obeying the Church of *Rome*, if indeed they had been made the Miſtris Church? Men that can believe what they liſt, may ſay what they liſt. But for my part I will never think ſo hardly of *Paul* and all the Apoſtles, as to accuſe them of ſo great oblivion or negligence. And therefore I conclude, *Rome* was neither the Univerſal Church, nor the Miſtris Church then (nor many an age after) and therefore it is not ſo to be accounted now. So that you ſee how eaſily this ſilly Argument ſhews its ſhame.

But (though it concern not our main queſtion) I ſhall tell them further, that the *Matter* of the Roman Church muſt be diſtinguiſhed from its *New Political Form*. For the *Matter*,

so many of its members as are *true Christians*, are *part of the Catholick Church* of Christ, though not the *whole*: And for the *form*, 1. There is the *form of its severall parts*, and the *form of the whole*. The form of any parts of the Roman Church that are *Congregations or particular Churches of true Christians*, may make those parts true Churches: that is, there may be many a true Parish Church that yet live under the Papall Yoak. But as to the *Politicall form of their Roman Catholick Church, as it is a Body Headed by one claiming an Universall Monarchy*, so the form is false and Antichristian, and therefore the Church as *Papall*, must be denominated from *this form*; and can be no better.

And this is our true answer to the question, *whether the Church of* Rome *be a true Church*? There are I doubt not among them many a thousand *true members of the Catholick Church*, and there may be *true particular Churches* among them, having true Pastors and Christian people joyned for Gods worship (though I doubt there is but few of them but do fearfully pollute it: and I am confident that salvation is much more eare and difficult with them, then it is with the Reformed Catholicks; yet that many among them are true Christians and saved, I am fully perswaded, especially when I have read such writings as *Gersons, Guil. Parisiensis, Ferus, Kempis*, &c.) And I think the better of *Bellarmine* himself for saying of *Kempis de imitatione Christi* [*Ego certe ab adolescentia & usq; in senectam hoc opusculum sapissime volvi, & revolvi, & semper mihi novum apparuit, & nunc etiam mirifice cordi meo sapit. Bellarm. de Scriptor. Eccl. pag.* 298.]

But the *Pope as a pretended Universal Monarch is a false Head*, and consequently *their Papall Church, as such, is a false Antichristian Church*, and no true Church of Jesus Christ.

And (by the way) I conceive you are thus to understand a clause in a late oath of Abjuration drawn up by the last Parliament to be offered to the Papists, *viz.* that [*the Church of* Rome *is not the true Church*] that is, 1. *Not the whole Catholick Church*, but part of it, as they are Christians. 2. Nor *a true Church at all as Papal*, and so formally as the *Now Romish Church*. But all this is little to our main Question.

Cahp. XXIII.

Detect. 14. ANother great Endeavour of the Papists is, *to make men believe that they only have a fixedness, unity, consistency and setledness in Religion: but we are still at uncertainty and to seek, incoherent, not tyed together by any certain bond, but still upon divisions, and upon change:* And they instance thus [*A while ago you were Episcopal, and then Presbyterian, and now you are nothing, but every one gees his own way: A while ago you worshipped God in one manner, in Baptising, Marrying, Burying, Common Prayer, the Lords Supper; and now you have all new. Where is the Church of* England *now? some of you are for one Government, and some for another: the Lutherans have superintendents, the Calvinists are Presbyterians: And what names of reproach do the Episcopal give the Presbyterians? and the Presbyterians take them to be Antichristian. Some of you are Arminians; some Calvinists; some say Christ dyed for all, and some say no; some are for Justification only by Christs Passive Righteousness, and some also by his active; with other such differences even in these fundamentall points.*]

I repeat their words just as I have heard they make use of them with the people, and now I shall open the deceit of them in particular Answers to each part.

And 1. For the matter of unity, I have spoken of it before, and dare leave it to all the world that are judicious, whether the Papists or we are more unanimous, or more divided. Only to the Instances of division, I shall speak further now. 1. For the matter of Church Government, we are all agreed in the substance of it (except a very few straglers;) As concerning the duty of Penitence, Confession, Restitution, Contrition, and of the excommunicating the obstinate, and Absolving the penitent, *&c.* All this we agree is the duty of the Presbyters; and we agree that these Presbyters may have a President, only some think that the President is *ejusdem ordinis*, of the same order, differing but in degree, and hath no power *jure divino*, but what the Presbyters have, but only the *exercise* is restrained as to the Presby-

ters, by *men*; but others think that the Prefident is a Bifhop eminently of another order, having not only the exercife, but the power above the Presbyters. And is this difference fo great a bufinefs? And do not thefe cheaters know, that if for this they would reproach us, they muft do fo by themfelves? Know they not that among their own Schoolmen there is the fame difference, or in moft points the fame? And know they not that if differences in Ceremonies or Modes fhould unchurch us, or difgrace us, it would fall as foul on the whole Catholick Church, and that in the very primitive times? Did they never read of the difference between the Afian and the Roman Churches, about the celebration of *Eafter* day, and how *Polycrates* and the reft did plead Tradition againft the Church of *Romes* Tradition; and how *Irenæus* did reprehend the Bifhop of *Rome* for his uncharitable cenfure of the Churches for fo fmall a difference? And how *Polycarp* and *Anicetus* Bifhop of *Rome* could not agree; as building upon contrary Traditions: but yet maintained Chriftian peace; as *Eufebius* out of *Irenæus* his Epiftle to *Victor* tels us, *lib.* 5. *Hift. Eccl. cap.* 26. And the Engliſh and Iriſh Churches long after that adhered to the Afian way; even after the Councill of *Nice* had ended the controverfie on the Roman fide. And who knows not how many more controverfies greater then thefe of ours have been among the Churches of Chriſt, without their unchurching or difparagement to Religion.

And for the Doctrinal Controverfies mentioned, moft of them lie more in words then in fence, and all of them are far from the foundation, though they be about Chriſt, who is the Foundation. If one of your picture-drawers miſtake the complexion of Chriſt, or if one fhould fay he was not buried in a fheet, thefe are errours about Chriſt that is the foundation, and yet far from the foundation. Thofe of us that fay *Chriſt dyed for all*, and thofe that fay *he dyed not for all*, do agree as your School-men do, that *he dyed for all, as to the fufficiency of his death and price*: but *he dyed not for all as to the actuall efficiency of pardon and falvation*: Is not this your doctrine? and is not this ours? and are not you as much difagreed about it as we? what elfe meant the late decifion againft the Janfeniſts? and what meaneth the preſent perfecution of them in *France*? And yet have you the faces to make this a reproach of us? And for

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the *righteousnes of Christ*, we are commonly agreed that it is both his Obedience and Passion that we are justified and saved by: though we are not all of a mind about the *reason* of their several interests; which difference is so far from unchristening us, that it makes no considerable odds among our selves, who are censorious enough in cases of difference.

And for different forms of worship, sure these men do wilfully forget what a number of Offices and Mass books have been among themselves and other Churches? and what a number of Letanies or Liturgies of several ages and Churches they have given us in the *Bibliotheca Patrum*: but more of this anon.

2. And as for the *changes and unfixedness* which they charge us with, we are contented that 1. Our *principles*. 2. And our *practises* be compared with the Papists, and then let even modest and judicious enemies be judges which of us are more fixed, or more mutable.

1. For our *Principles*: we take only Christ to be the chief Foundation of our Faith, and his inspired Prophets and Apostles to be the secondary foundation: whereas the Papists build upon many a most ungodly ignorant man, because he is the Pope of *Rome*. And which of these is the firmer foundation?

2. We take nothing for our *Rule* but the sure word of God contained in the holy Scriptures: but the Papists take the Decrees of all Popes and Councils for their Rule: *Our Rule* they confess to be Divine and infallible: *Their* Rule we affirm to be humane and fallible. Which then is like to be more firm? Our Rule (the sacred Scriptures in the Originall languages, as to the *words*, and the *matter* of them, as to the *sence*) the Papists themselves confess unchangeable; but whether they will say as much of their own, I will try by two or three Instances. 1. What an alteration Pope *Sixtus*, and Pope *Clement* made in the Vulgar Latine Bible, which is one part of their Rule, I told you before, and Dr. *James* his *Bellum Papale* will tell you the particulars. 2. The other part is their Decrees, of which Pope *Leo the tenth in Bulla contr. Luth. in Binnius*, *page* 655. saith [*the holy Popes our predecessors never erred in their Canons and Constitutions*] And yet hear what Pope *Julius* the second saith in his General Councill at the Late-

rane with their approbation, *Cant. pragmat. ſanct. monitor. Binnius, vol. 4. pag. 560.* [*Though the Inſtitutions of ſacred Canons, holy Fathers, and Popes of* Rome —— *and their Decrees be judged immutable, as made by Divine Inſpiration; yet the Pope of* Rome, *who, though of unequal merits, holdeth the place of the Eternal King, and the Maker of all things, and all Laws on earth, may abrogate theſe Decrees when they are abuſed.*]

You ſee here from the mouth of Infallibility it ſelf (if the Roman faith have any) of what continuance we may judge their Immutable Decrees to be of, which are made as by Divine inſpiration: they are *Immutable* till the *Pope abrogate* them, who being in Gods place, though of unequal merits (O humble confeſſion!) is of power to do it.

3. We have a *Rule that was perfected by Chriſt and his Apoſtles*, to which nothing can be added, and therefore we are at a *Certainty* for our Religion: for we have a ſure and perfect Rule from Heaven. Nothing may be added to it, or taken from it. But the Papiſts do profeſs that the Determinations of the Pope or Councill may make a point (and ſo five thouſand points, for there is no certain number) to be *de fide* articles of faith, and neceſſary to ſalvation, though not *in ſe*, yet *quoad nos*, as to us. (And what it is for a Law to be obligatory *in ſe*, and not *quoad nos*, is hard to underſtand.) So that the Papiſts never know when their faith is perfect and grown to its full ſtature. For ought they know a thouſand more Articles yet may be added. And yet theſe men of uncertain growing faith, have the face to perſwade men that we are mutable, and they are fixed. You ſee our ſeveral *Principles*: now to our *Practices*.

For our part, 1. We never changed our Head, our Lord, our Faith, or one Article of our Faith: if malice it ſelf be able to charge us with changing the ſmalleſt Article of our Faith, let them ſay their worſt: we change not our Rule, the holy Scriptures, nor one clauſe or ſentence of it, but endeavour the preſervation of the ſame, which at the firſt we received. In our conteſts with the Papiſts, our great offence is at their mutation from the antient Rule and way; we contend but for the faith once delivered to the Saints: *the old way* with us is the *good way*: we abhor a Religion that is new ſprung up, or is leſs then one thouſand five hundred and fifty years ſtanding at leaſt. If we

change

change in any thing, it is but by repenting of our former changeableneſs while our Nation was Popiſh; having then changed from the Apoſtolick ſimplicity, we change from that ſinful change, and return to the antient way again. And if we have made any further changes ſince our firſt change at the Reformation, it is but a perfecting the change to Antiquity, and Apoſtolick ſimplicity which we then begun. *Rome* was not built in a day, and is not pulled down in a day. The work of Reformation is but one change, though it be not done all at one time. If we find ſome ſpots of Romiſh dirt upon us, that eſcaped us at our firſt waſhing, it is no dangerous mutability yet to waſh it off. If a man converted by ſaving grace be not perfectly rid of all his former ſin the firſt day of his Converſion, ſhould he be reproached as mutable for ſtriving againſt it all his life after, and caſting it off by degrees as he is able? If a man did but recover by degrees from the relicks of his diſeaſe, they will not therefore reproach him as mutable? If he ſweep the duſt or dirt out of his houſe every day, they will not ſay, He is mutable and knows not where to reſt. Theſe men might as well reproach us as mutable, becauſe we riſe in the morning and do not ſtill lie in bed; or becauſe we go to bed at night, and do not ſtay up ſtill.

But what is it that we are changeable in? we have changed none of the ſubſtance of worſhip: did we baptize before, and do we not ſo ſtill? Did we pray or adminiſter the Lords Supper before, and do we not ſo ſtill? what is the change? why, 1. *We before uſed the common Prayer book, and now we do not.* 2. *Before we uſed prayers at the burial of the dead, which now are omitted.* 3. *Before we uſed the Croſs and Surplice, and kneeled at the Sacrament, which are now omitted. And what then? therefore we have changed our Religion.* Even as a man changeth his cloaths by bruſhing them, or his houſe by ſweeping it, or his face by waſhing it. Do theſe men think us ſo ſottiſh as to place our Religion in theſe Circumſtances? God hath bid us *Pray continually*: but he hath not told us whether we ſhall uſe a Prayer book or not, but left that to mens neceſſities or conveniences to determine of. And doth a man change his Religion or Worſhip of God, if he either begin or ceaſe to uſe a Book? If any man had ſo little wit or Religion, as to place their Religion in a Prayer book, its no great loſs to them if they have loſt their Religion, when the

Prayer

Prayer book is taken from them. We doubt not but Prayer books are profitable to some, and hinderances to others: some should use them, and some should not: but whether we use them, or not use them, is no part of our Religion at all, but a meer Accident, or common help and appurtenance. God hath not told preachers whether they shall use any Notes for their memory in Preaching: to one it is an hinderance; to another an help. Doth a man change his Religion when he changeth a custome of using Notes? God hath not told us what Chapter we shall read, or what *Psalm* we shall sing, or what Text we shall Preach on this day or that day. What if one age think it best that some Pastors give Laws to all the rest, that they shall read no Chapter, preach on no Text, and sing no *Psalm* but by their direction: and the next age think it meeter to leave it to each Minister, as thinking it unfit to Ordain such Ministers that have not wit enough to choose their Text, or Chapter, or *Psalm* according to occasions. Will you say that here is a change of Religion? These outside Hypocrites tell the world what a thing they take Religion to be, and in what they place it. What if one man use an hour-glass in preaching, and another use none? What if one read a Chapter with spectacles, and another without? or if one preach in a Pulpit, and another below: or if one preach in a white garment, or another in a black: or if one stand at the Sacrament, and another sit, and another kneel: Are we therefore of several Rel gions? or is this any part of the worship it self? Do we not all now either stand, sit, or kneel at the hearing of a Sermon, as we please? Do we not kneel or stand at Prayer as we please? Yea do not men commonly in singing *Psalms* of Prayer or Praise to God, sit or stand as they please? And what if we do so at the Sacrament? Is it not all one? Or doth standing, kneeling or sitting make another Religion, or any part of it? And for Marrying, Burying, Baptizing, and the rest, we have altered no part at all of the worship of God; but order them in that manner as seemeth most convenient. What ignorant souls are these, that think that the using a Prayer book, or praying without book, or the using this gesture, or that, these words, or those words that are to the same sence, doth make different Religions or Ordinances of worship? These are tricks that none but the sottishly ignorant will be deluded with, that know not what

Religion

Religion or worship is. They may as well say, If I change my Lecture-day from Thursday to Friday, that I change my Religion or the worship of God. These are our great changes.

Well! will you now hear whether the Papists or we be the greatest *Changlings*? 1. Some *just changes* they have made themselves, that they know well enough are as great as ours. It was so common in the antient Church to *Pray only standing on every Lords day, and not to kneel at all in any part of the worship of that day*, that it was taken for an universal Tradition, and to kneel was taken for a great sin, and condemned by General Councils many hundred years after Christ; and yet the Church of *Rome*, and other Churches as well as we, have cast off this pretended Tradition, violated this Decree of General Councils, and forsaken this universal Custom of the Church. And the Papists receive the Eucharist *kneeling*, for all this Law and Custome.

In the primitive Church, and in *Tertullians* dayes, a Common Feast of the Church was used with the Lords Supper, and the Sacrament taken then. But now this Custom is also changed. It was then the Custom to sing *ex tempore in the Congregation* to Gods praise. But now *Rome* it self hath no such Custom. It was once the Custom to give *Infants the Lords Supper*: but now *Rome* it self hath cast off that Custom. Once it was a *Canon* that *Bishops must not read the books of Gentiles, (Concil. Carthag.4.)* which yet *Paul* made use of, and the Papists now do too much value. Abundance such changes might be mentioned, greater then ours, in which we are justified by the Papists themselves.

2. But they have yet other kind of changes then these. They have changed the very *Essence of the Catholick Church* (in their esteem;) they have changed the Officers, the Doctrine, the Discipline, the Worship, and what not, as though they had been born for change, to turn all upside down.

In the Primitive times, the Church had *no universal Monarch but Christ*: but they have set up a new universal Monarch at *Rome*.

In the primitive times the *Catholick Church was the Universality of Christians*: and they have changed it to be *only the subjects of the Pope*.

In the Primitive times *Rome was but a particular Church*, as

Jeruſalem and other Churches were: but they have changed it, to *be the Miſtris of all Churches.*

For many hundred years after Chriſt, the *Scripture was taken to be a ſufficient Rule of faith*; but they have changed it to be but *part of the Rule.*

In the antient Church all *ſorts were earneſtly exhorted to read, or hear, and ſtudy the Scripture in a known tongue*: but they have changed this into a deſperate reſtraint, proclaiming it the cauſe of all Hereſies.

In the antient Church the Bread and Wine was the *Body and Blood of Chriſt Repreſentative and Relative*: but they have changed it into the *real Body and Blood.*

Heretofore there *was Bread and Wine remaining after the words of Conſecration*: but they have changed ſo, that there remaineth neither Bread nor Wine, but the qualities and quantity, without the ſubſtance, and this muſt be believed, becauſe they ſay it, againſt Scripture and Antiquity, and in deſpight of ſenſe it ſelf.

In the antient Church the *Lords Supper was adminiſtred in both kinds, bread and wine to all*: but they have lately changed this into one kind only to the people, denying them one half of the Sacrament.

Of old the *Lords Supper was but the Commemoration of the ſacrifice of Chriſt upon the Croſs, and a Sacrament of our Communion with him and his members*: but now they have changed it into a propitiatory ſacrifice for the ſins of the quick and dead: and in it they adore a piece of Bread as very God, with Divine worſhip.

Of old, men were taught *to make daily confeſſion of ſin, and beg pardon*, and when they had done all, to confeſs themſelves unprofitable ſervants: but now they are ſo changed, that they pretend not only to be perfect without ſin, and to Merit by the Condignity of their works with God, but to ſupererogate and be more perfect then innocency could make them, by doing more then their duty.

Of old thoſe things were accounted ſins deſerving Hell, and needing the blood of Chriſt for pardon, which now are changed into *venial ſins*, which properly are no ſins, and deſerve no more then temporal puniſhment.

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Of old the Saints had no *proper merits* to plead for themselves; and now men have some to spare for the buying of souls out of Purgatory.

Of old the Pastors of the Churches were subject to the Rulers of the Commonwealth; even *every soul, not only for wrath, but for Conscience sake* was obliged to be subject: but now all the Clergy are exempted from secular Judgement, and yet the secular power is subject to them: for the Pope hath power to depose Princes, and dispossess them of their Dominions, and put others in their rooms, and dissolve the bonds of Oaths and Covenants, in which the subjects were obliged to them, and to allow men to murder them by stabbing, poysoning, *&c.* If you do not believe me, stay but till I come to it, and I shall give you yet some further proof.

Would you have any more of the Popish Changes? Why I might fill a volume with them. Should I but recite all the changes they have made in Doctrines, and all that they have made in Church Orders, and Discipline, and Religious Orders and their Discipline, and in Worship, and Ceremonies, I should be over tedious: their very Liturgy or Mass-book hath been changed, and made by changes, such abundance of additions it hath had since the beginning of it. What changes *Sixtus* the fift, and *Clement* the eighth made in their Bibles, I told you before: as also what changes they have had in the election of their Popes.

And now I am content that any impartial man be judge whether Papists or the Reformed Churches are the more mutable and unsetled in their Religion? and which of them is at the greater certainty, firmness, and immutability?

Chap. XXIV.

Detect. 15. ANother fraud of the Papists, which they place not the least of their confidence in, is this: *They perswade the people that our Church and Religion is but new, of the other dayes invention: and that theirs is the only old Religion. And therefore they call upon us to give them a Catalogue of the professors of our Religion in all ages; which they pretend we cannot do: and ask us where our Church was before* Luther?

To this we shall give them once more a brief, but satisfactory answer. I. We are so fully assured that the oldest Religion is the best, (since the date of the Gospell) that we are contented that our whole cause do stand or fall by this tryall. Let him be esteemed of the true Religion, that is of the oldest Religion. This is the main difference between us and the Papists: We are for no Religion that is not as old as the dayes of the Apostles: but they are for the Novelties and Additions of Popes and Councils. Their own *Polidore Virgil de Inven. Rerum, p.* 410. *lib* 8. *c.* 4. calling us a Sect, doth give you a just description of us [*Ita licentia pacta loquendi*, &c. i.e. *Having once got leave to speak, that sect did marvailously increase in a short time; which is called Evangelicall, because they affirm that no Law is to be received which belongeth to salvation, but what is given by Christ or the Apostles.*] Mark what they confess themselves of our Religion: And yet these very men have the face to charge us with Novelty; as if Christ and his Apostles were not of sufficient Antiquity for them. *Our* main quarrel with them is, for *adding new inventions* in Religion, and their principal business against us is to defend it, and yet they call theirs the *eld Religion*, and ours the *new*.

Our Argument lieth thus. *That which is most conform to the Doctrine and Practice of Christ and his Apostles, is the truly Antient Religion and Church. But our Religion and Church is most conform to the doctrine and practice of the Apostles: therefore it is the truly antient Religion and Church.* The Major they will yield: For no older Religion is desirable, further then as the Law of Nature and Moral Determinations of God are still in force. I suppose they will not plead for Judaism. For the Minor, we lay our cause upon it, and are ready to produce our evidence for the Conformity of our Religion and Churches to the doctrine and practice of the Apostles.

That Religion which is most conform to the Holy Scriture is most conform to the doctrine and practice of Christ and his Apostles: But our Religion (and Churches) is most conform to the holy Scriptures: therefore, *&c.* They can say nothing against the Major, but that the Scripture is Insufficient without Tradition: But for that, 1. We have no Rule of faith but what is by themselves confessed to be true:

true: They acknowledge Scripture to be the true word of God; So that the Truth of our Rule is Justified by themselves. 2. Let them shew us as good Evidence that their Additional Articles of faith or Laws of life came from the Apostles, as we do that the Scriptures came from them, and then we shall confess that we come short of them: Let them take the Controversies between us point by point, and bring their proof, and we will bring ours, and let that Religion carry it that is Apostolicall: But we are sure that by this means they will be proved Novelists. For 1. Their Traditions in matter of faith superadded to the Scripture, are meer Hereticall or Erroneous forgeries, and they can give us no proof that ever they were Apostolicall. 2. The Scripture affirmeth its own sufficiency; and therefore excludeth their Traditions. 3. I shewed you how in their own General Council at *Basil*, the Scripture sufficiency was defended. 4. I have shewed you in my Book called the *Safe Religion*, that the ancient Fathers were for the sufficiency of Scripture. 5. Their Traditions are the opinions of a dividing sect, contrary to the Traditions or doctrine of the present Catholick Church: the far greater part of Christians being against them. 6. We are able to shew that the time was for some hundred years after Christ, when most of their pretended Traditions were unknown or abhorred by the Christian Church, and no such things were in being among them. 7. And we can prove that the chief points of Controversie mantained against us, are not only without Scripture, but against it, and from thence we have full particular evidence to disprove them. If the Scriptures be true, as they confess them to be, then no Tradition can be Apostolicall or true that is contrary to them: For example: the Papists Tradition is, that the Clergy is exempt from the Magistrates judgement: But the holy Scripture saith [*Let every soul be subject to the higher power, Rom.* 13. 1, 2, 3, 4, 5. The Papists Tradition is for serving *God publickly in an unknown tongue*. But the holy Scripture is fully against it. Their Tradition is against *Lay mens reading the Scripture in a known tongue*, without special License from their ordinary: But Scripture and all antiquity is against them. The like we may say of many other Controversies.

So that these seven wayes we know their Traditions to be

deceitfull; becauſe they are 1. Unproved. 2. Againſt the ſufficiency of Scripture. 3. Againſt their own former confeſſions. 4. Againſt the concent of the Fathers. 5. Contrary to the judgement of moſt of the Catholick Church. 6. We can prove that once the Church was without them. 7. And they are many of them contrary to expreſs Scripture.

And if Scripture will but ſhew which of us is neereſt the doctrine and practice of the Apoſtles, then the controverſie is ended, or in a fair way to it: For we provoke them to try the cauſe by Scripture, and they deny it: we profeſs it is the Rule and teſt of our Religion; but they appeal to another Rule and teſt. And thus you may ſee which is the *old Religion*: which will be ſomewhat fullyer cleared in that which followeth.

II. And that our Church and Religion hath been continued from the dayes of Chriſt till now, we prove thus. 1. From the promiſe of Chriſt, which cannot be broken. Chriſt hath promiſed in his word, that that Church and Religion which is moſt conform to the Scripture, ſhall continue to the end: But our Church and Religion is moſt conform to the Scripture: therefore Chriſt hath promiſed that it ſhall continue to the end.

2. From the event. The Chriſtian Religion and Catholick Church hath continued from the dayes of Chriſt till now. But ours is the Chriſtian Religion, and Catholick Church: therefore ours hath continued from the dayes of Chriſt till now. The Major they will grant: the Minor is proved by parts; thus. 1. That Religion which hath all the Eſſentials of Chriſtianity, and doth not deny or deſtroy any Eſſential part of it, is the Chriſtian Religion: but ſuch is ours: therefore, *&c.* 2. That Religion, which the Apoſtles were of, is the Chriſtian Religion: But ours is the ſame that the Apoſtles were of: therefore, *&c.* 3. That Religion, which is neerer the Scripture then the Romiſh Religion, is certainly the Chriſtian Religion: But ſo is ours: therefore, *&c.* 4. They that believe not only all that in particular that is contained in the Ancient Creeds of the Church, but alſo in generall all that is beſides in the holy Scripture, are of the Chriſtian Religion: But thus do the Reformed Churches believe, *&c.*

2. And for our Church; 1. They that are of that one holy Catholick Church, whereof Chriſt is the head, and all true Chri-

Christians are members, are of the true Church: (For there is but one Catholick Church:) But so are we: therefore, *&c.*

2. They that are Sanctified, Justified, have the love of God in them, are members of the true Catholick Church: But such are all that are sincere Professors of our Religion: therefore, *&c.*

But all this will not serve them without a Catalogue, and telling them where our Church was before *Luther*: To this we further answer; we have no peculiar Catholick Church of our own; for there is but *one*, and *that is* our Church: Wherever the Christian Church was, there was *our Church*. And whereever any *Christians were congregate* for Gods worship, there were Churches of the same sort, as our particular Churches. And wherever Christianity was, there our Religion was: For we know no Religion but Christianity. And would you have us give you a Catalogue of all the Christians in the world, since Christ? Or would you have us as vain as *H. T.* in his Manuall, that names you some Popes, and about twenty professors of their faith in each age, as if twenty or thirty men were the Catholick Church: Or as if those men were proved to be Papists by his naming them? This is easie, but silly disputing.

In a word, Our Religion is Christianity. 1. Christianity hath certain Essentials, without which no man can be a Christian; and it hath moreover many precious truths, and duties necessary *necessitate præcepti*, and also *necessitate medii*, to the *better being of a Christian*. Our *being* as *Christians* is in the *former*; and our *strength* and *increase* and *better-being* is much in the latter. From the *former*, *Religion* and the *Church* is denominated. Moreover, 2. Our implicite and actuall explicite Belief (as the Papists call them) must be distinguished; or, our General and our particular Belief. 3. And also the Positives of our Belief must be distinguished from the implyed Negatives; and the expres Articles themselves, from their implyed Consectaries.

And now premising these three distinctions, I shall tell you where our Church hath been in all Ages since the birth of Christ.

1. In the dayes of Christ and his Apostles our Church was where they and all Christians were: And our Religion was with

with them in all its parts, both *Essential* and *perfective*. That is, we now Believe 1. All to be true that was delivered by the Apostles as from God, with a *General faith*, 2. we believe all the Essentials and as much more as we can understand, with a *Particular faith*. 3. But we cannot say that with such a *particular faith* we believe all that the Apostles believed or delivered; for then we must say that we have the same degree of understanding as they; and that we understand every word of the Scriptures.

2. In the dayes of the Apostles themselves, the *Consectaries*, and implied Verities, and Rejections of all Heresies were not particularly and expresly delivered either in Scripture or Tradition (as the Papists will confess.)

3. In the next ages after the Apostles, *our Church was the one Catholick Church, containing all true Christians, Headed by Jesus Christ*: and every such Christian (too many to number) was a member of it. And for our Religion, the *Essential* parts of it were contained both in the Holy Scriptures, and in the Publick Professions, Ordinances, and Practices of the Church in those ages, (which you call Traditions:) and the rest of it, even all the doctrines of faith and universal Laws of God, which are its perfective parts, they were fully contained in the holy Scriptures. And some of our Rejections and Consectaries, were then gathered and owned by the Church, as Heresies occasioned the expressing of them: and the rest were all implyed in the Apostolical Scripture doctrine which they preserved.

4. By degrees many errors crept into the Church: yet so, that 1. Neither the Catholick Church, nor one true Christian (*in sensu composito* at least) did reject any essential part of Christianity. 2. And all parts of the Church were not alike corrupted with error, but some more, and some less. 3. And still the whole Church held the holy Scripture it self, and so had a perfect General or Implicite belief; even while by evill consequences they oppugned many parts of their own profession.

5, When in process of time by claiming the universall Soveraignty, *Rome* had introduced a new pretended Catholick Church,

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(so far as their opinion took) by superadding a New Head and form, there was then a *twofold Church in the West*; *the Christian as Christian* headed by Christ; and the *Papal as Papal* Headed by the Pope; yet so as they called it but *one Church*; and by this usurped Monarchy as under Christ endeavoured to make but *one* of them, by making *both the Heads Essential*, when before *one only* was *tolerable*. And if the *Matter* in any part may be the same, and the same Man be a *Christian* and a *Papist*, and so the same Assemblies: yet still the *forms* are various: and *as Christians* and *part of the Catholick Church*, they are one thing: and *as Papists*, *and members of the separating sect*, they are another thing. Till this time there is no doubt of our Churches Visibility.

6. In this time of the Romish Usurpation, our Church was visible in three degrees, in three severall sorts of persons. 1. It was visible in *the lowest degree* among the Papists themselves, not *as Papists*, but as *Christians*. For they never did to this day deny the *Scriptures*, nor the *Ancient Creeds*, *nor Baptism*, *the Lords Supper*, nor any of the substance of our Positive Articles of Religion. They added a *New Religion* and Church of their own, but still professed to hold all the old in consistency with it.

Wherever the *truth of holy Scriptures and the ancient Creeds of the Church* were professed, there was our Religion before *Luther*: But even among the Papists the holy Scriptures and the said Creeds were (visibly) professed: therefore among them was our Religion.

And note here that Popery it self was not ripe for a corruption of the Christian faith professed, till *Luthers* opposition heightned them. For the Scripture was frequently before, by Papists held to be a most sufficient Rule of faith, (as I shewed before from the Council of *Basil*:) and consequently, Tradition was only pleaded as conservatory and expository of the Scripture; but now the Council of *Trent* hath in a sort equalled them. And this they were lately driven to, when they found that out of Scripture they were unable to confute or suppress the truth.

2. At the same time of the Churches oppression by the Papacy, our Religion was visible (and so our Church:) *in a more illustrious sort*, among the *Christians of the most of the world*,

Greeks, Ethiopians, and the reſt, that never were ſubject to the uſurpation of *Rome*, but only (many of them) took him for the *Patriarch primæ ſedis*, but not *Epiſcopus Eccleſiæ Catholicæ*, or the Governour of the Univerſall Church. So that here was a viſibility of our Church doubly more eminent then among the Romaniſts: 1. In that it was *the far greateſt part* of the Catholick Church that thus held our Religion, to whom the Papiſts were then but few. 2. In that they did not only hold the *ſame Poſitive Articles of faith* with us, but alſo among their *Rejections*, did Reject the *chief* of the *Popiſh errors* as we do. Beſides many particular points named in my *Safe Religion*, they Rejected with us, the *Popes Catholick Monarchy*, the *pretended Infallibility of the Pope* or *his Councils*: *the new form of the Papall Catholick Church, as Headed by him*, with other ſuch points; which are the very fundamentall controverſies between us and the Papiſts. So that (beſides that the Papiſts themſelves profeſs our Religion) *the major part of the Catholick Church did profeſs it, with the Rejection of the Papacy and Papall Church*; and ſo you may as eaſily ſee where our Religion was before *Luther*, as where the Catholick Church, or moſt of Chriſtians were before *Luther*.

3. And beſide both theſe, our Religion was profeſſed with a yet greater *Rejection* of Romiſh corruptions, by thouſands, and many thouſands that lived in the Weſtern Church it ſelf, and under the Popes noſe, and oppoſed him in many of his ill endeavours againſt the Church and truth, together with them that gave him the hearing, and were glad to be quiet, and gave way to his tyranny, but never conſented to it.

Concerning theſe we have abundant evidence, though abundance more we might have had, if the power and ſubtilty of the Papall faction had not had the handling of them. 1. We have abundance of Hiſtories that tell us of the bloody wars and contentions that the Emperours both of Eaſt and Weſt have had with the Pope to hinder his tyranny; and that they were forced by his power to ſubmit to him, contrary to their former free profeſſions. 2. And we have abundance of Treatiſes then written againſt him, both for the Emperours and Princes, and againſt his doctrine and tyranny: ſome ſtore of them *Goldaſtus* hath gathered: And intimations of more you have

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in their own expurgatory Indices. 3. And we have the histories and professions of the *Albigenses*, *Waldenses*, *Bohemians* and others that were very numerous, and if *Raynerius* say true, they affirmed (about the year one thousand one hundred) that they had coutinued since the Apostles, and no other Originall of them is proved. 4. Particular evidence unanswerable is given in by Bishop *Usher de Succes. & statu Eccl. and Answer to the Jesuites*, and *the Ancient Religion of* Ireland, and *in* Dr. Field, and Morneyes *Mysterie of Iniquity, and of the Church*, and *Illyricus*, and many others. 5. Even Generall Popish Councils have contended and born witness against the Popes superiority over a Councill. 6. And in that and other points whole Countreyes of their own are not yet brought over to the Pope. 7. They have still among themselves Dominicans, Jansenists, *&c.* that are reproached by the Jesuites as siding with *Calvin* in many Controversies, as *Catharinus* and many more in others. Most points of ours which we oppose to Popery, being maintained by some or other of them. 8. But the fullest evidence is the certain history or knowledge of of the case of the common people and Clergy among them, who are partly ignorant of the main matters in Controversies between us (as we see by experience of multitudes for one, to this day) and are generally kept under the fear of fire, and sword, and torments; so that the truth of the Case is this: the Roman Bishops were aspiring by degrees to be Arch-bishops, and so to be Patriarchs, and so to have the first seat and vote, and to be called the *Chief Bishops or Patriarchs*, and at last they made *another thing* of their office, and claimed (about six hundred years or more after Christ) to be *universal Monarchs or Governours of all the Church*: But though this claim was soon laid, it was comparatively but few, even in the West, that made it any Article of their faith; but multitudes sided with the Princes that would have kept the Pope lower, and the most of the People medled not with the matter, but yielded to necessity, and gave place to violence, except such as the *Albigenses*, *Bohemians*, *Wickleffists* and the rest that more openly opposed. So that no man could judge of the multitude clearly, which side they were on, being forced by fire and sword, and having not the freedom to profess their minds.

So that in ſumm, our Religion was at firſt with the Apoſtles, and the Apoſtolick Church: and for divers hundred years after, it was with the univerſal Chriſtian Church: And ſince *Romes* uſurpation, it was even with the Romaniſts though abuſed, and with the greater part of the Catholick Church that renounced Popery then, and ſo do now; and alſo with the oppoſers of the Pope in the Weſt under his own noſe. You ſee now what Succeſſion we plead, and where our Church and Religion ſtill was.

If any deny that we are of the ſame Church and Religion with the Greeks, Abaſsines, and moſt of the Chriſtian world, (yea all that is truly Chriſtian) I eaſily prove it. 1. They that are Chriſtians joyned to Chriſt the Head, are all of the ſame Church and Religion (for none elſe are Chriſtians or united to Chriſt, but the Church which is his Body) But the ſincere Greeks, Abaſſines, *&c.* and we are Chriſtians united to Chriſt the Head: therefore we are all of one and the ſame Church and Religion.

2. They that believe the ſame holy Scripture, and differ in no eſſential part of the Chriſtian faith, are of the ſame Church and Religion: but ſo do both we and all true Chriſtians: therefore we are all of one Church and Religion.

3. They that are truly regenerate, and Juſtified, hating all known ſin, longing to be perfect, Loving God above all, and ſeeking firſt his Kingdom and Righteouſneſs, and accounting all things but as dung in compariſon of Chriſt, theſe are all of the true Catholick Church, and the true Chriſtian Religion: but ſuch are all that are ſincere, both of the Greeks, Abaſſines, *&c.* and the Reformed Churches; as we prove, 1. To others by our Profeſsion and Practice, by which only they are capable of judging of us. 2. To ourſelves infallibly againſt all the Enemies of our ſalvation in Hell or Earth, by the knowledge and acquaintance with our own hearts, and the experience of the work of God upon them. All the Jeſuites in the world cannot perſwade me that I love not God, and hate not ſin, and prefer not the Love of Chriſt before all the world, when I feel and know that I do; till they can prove that they know my heart better then I do.

4. If *Chriſt Conſent* to it, and *we Conſent* to it, then we are all

all (that are sincere in their profession) of the true Catholick Church and Religion (for if *he consent* and *we consent*, who is there that is able to break the match?) But Christ consenteth, and we consent: as we prove by parts. 1. *His consent* is expressed in his Gospel, that *whoever believeth in him should not perish, but have everlasting life; and whoever will, may drink of the water of life freely.* 2. And *our consent* we openly professed at Baptisme, and have frequently renewed, and our own souls are acquainted with the sincerity of it, whatever any that know not our hearts may say against it.

5. All that are truly Baptized, and own their Baptismal Covenant, are visible members of the true Catholick Church: (For it is the very nature and use of Baptisme to enter us into that Church:) But Greeks, Abassines, Georgians, Armenians, *&c.* and Protestants, are all truly Baptized, and own their Baptismal Covenant: therefore we are all of the true Catholick Church.

What is ordinarily said against *this succession* of our Church, I have answered in my *safe Religion.* I now add an answer to what another, *viz. H. Turbervile* in his *Manuall* saith against us in the present point. The easiness of his Arguments, and the open vanity of his exceptions, will give me leave to be the shorter in confuting them.

His first Argument (*pag.* 43.) is this. [*The true Church of God hath had a continued Succession from Christ —— But the Protestant Church, and so of all other Sectaries, hath not a continued Succession from Christ to this time: therefore*, &c.] *Answ.* 1. I pray thee Reader be an impartial Judge what this man or any Papist ever said with sense and reason, to prove that the Eastern and Southern Churches have no true Succession. Let them talk what they please of their Schisme, the world knows they have had as good a Succession as *Rome.* Are they not now of the same Church and Religion as ever they have been? All the change that many of them have made, hath been but in the entertaining of some fopperies, common to *Rome* and them. And if any of these (which you call Sectaries) can prove their Succession, it destroyes your Argument and Cause. Me thinks you should not ask *them*, where *their Church* was before *Luther*?

2. But how doth this Disputer prove his Minor, that *we* have no Succession? Only by a stark falshood: forsooth [*by the Concession of the most Learned Adversaries, who freely and unanimously Confess, that before* Luther *made his separation from the Church of* Rome *for nine hundred or one thousand years together, the whole world was Catholick, and in obedience to the Pope of* Rome.

Answ. O horrid boldness! that a man that pleads for the sanctity of his Church, dare thus speak so notorious an untruth in the face of the world! At this rate of Disputing, the man might have saved the labour of writing his Book, and have as honestly at once have perswaded his Disciples, that his Adversaries unanimously confess that the Papists cause is best. What if the fifteen cited by him had said so, when I can bring him one thousand five hundred of another mind, and cite him fifteen for one of another mind, is that the unanimous confession of his Adversaries? But unless his Adversaries were quite beside themselves, there is not one of them could say as he feigneth them to say. For doth not the world know, that the Eastern and Southern Churches, far exceeding the Romanists in number, did deny obedience to the Pope of *Rome?* Would this perswade his poor Disciples that we all confess, that there are, or were no Christians in the world but Protestants and Papists? His first cited Confession is *Calvins* [*that all the Western Churches have defended Popery*] A fair proof! Doth this Disputer believe in good sadness, that the *Western Churches* are *all the world*, or a sixth part of the world? But this is the Popish arguing. What *Calvin* speaks of the Western Churches, that is, the prevailing power in each Nation of them, he interprets of *all the world.* So he deales with Dr. *White*, who expressly in the words before those which he citeth, affirmeth the visibility of the Churches of *Greece*, *Ethiope*, *Armenia*, and *Rome*; but only saith, that at all times there hath not been visible distinct companies free from all corruption: which one would think every penitent man should grant that knows the corruption of his own heart and life. It would be tedious to stand to shew his odious abuse of the rest: when they that say most of the word [world] but as it is used, *Luk.* 2. 1. so much of his first argument.

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His second is this. *Without a continued number of Bishops, Priests, Laicks, succeeding one another in the profession of the same faith from Christ and his Apostles to this time, a continued succession cannot be had: But Protestants have no continued number*, &c.

Answ. And how proves he the Minor? *No how at all*; but puts us to disprove it; and withall gives us certain Laws, which we will obey when they grow up to the honour of being reasonable. His first Law is, that [*We must name none but only such as held explicitely the thirty nine Articles, all granting and denying the same points that the late Protestants of* England *granted or denyed* —— *for if they differ from them in any one materiall point, they cannot be esteemed Protestants*] *Answ.* A learned Law! And what call you [*a material point*?] You may yet make what you list of it. If they differ in any point *Essentiall to Christianity*, we grant your imposition to be necessary. But there is not the least Chronologicall, or Geographicall, or other truth in Scripture, but is a *Materiall* Point, though not *Essential*. Must you needs know which these *Essentials* are? In a word: *Those which the Apostles and the ancient Church pre-required the knowledge and profession of, unto Baptism.* And because all your fond exceptions are grounded on this one point, I shall crave your patience, while I briefly, but sufficiently prove that *Men that err, and that in points materiall, may yet be of the same Church and Religion.*

Argum. 1. If men that err in points material (that is, precious truths of God, which they ought to have believed.) may yet be *true Christians* and hold all the Essentials of Christianity: then may they be of the same true Church and Religion: But the former is true: therefore so is the later. The Antecedent is proved, in that all truths which may be called Materiall, are not of the essence of Christianity.

Argum. 2. The Apostle *Thomas* erred in a *Materiall* point (which is now an essentiall) when he would not believe Christs Resurrection: and yet was a member of the true Church: therefore, *&c.*

Argum. 3. The Papists err in material points, and yet think themselves of the same true Church: therefore they must confess that differing in *Material* points may be the case of members of the same true Church. For proof of the Minor, I demand:

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Are none of the points *Material* that have been so hotly agitated between the Jesuites, and Dominicans and Jansenists? the Papall party, and the Councill party? The Thomists, Scotists, Ockamists, *&c.* At least review the Jesuite Casuists cited by the Jansenists Mysterie of Jesuitism; and tell us whether it be no whit Material *Whether a man may kill another for a Crown? or may kill both Judge and witnesses to avoid an unjust sentence? Or whether a man should go with good meanings into a Whorehouse to perswade them to penitence, that hath found by experience that when he comes there he is naught with them himself? Or whether a man may lawfully lie and calumniate to put by a calumny? Or speak falsly with mentall reservations? Or forbear loving God many years together, if not all his life?* Are these points no whit *Material?* You know that one part of you (with a Pope and General Council) are for deposing Heretical Kings, and murthering and stabbing them, and others of you disavow it: Is this *no whit material?* And yet you are all of one Church and Religion. A hundred more of your differences I could name.

Argum. 4. From instances of the Fathers that have erred in *Material* points, and yet are taken to be of the same Church and Religion. How many Churches differed about *Easter* day? what abundance of errors are in your *Clementines*, and other such writers owned by you? *Justin Martyr* was a Millenarie: Numbered divers Infidels with Christians; thought that Angels lived by meat, and generated with Devils, *&c.* *Athenagoras* thought that second Marriages were comely Adultery and that the Angels fell by the love of women, and begot Gyants of them, *&c.* *Irenæus* hath the like: *Theophilus Antioch.* worse: *Tertullian* and *Origen* you will confess had yet worse, *Clem. Alexand.* was for the salvation of Infidels and Heathens: against swearing and many such, besides those before mentioned. *Greg. Thaumaturgus* hath divers, if the confession and other works be his that are ascribed to him. *Cyprian*, *Firmilian*, and the whole Council at *Carthage* were for rebaptizing those baptized by hereticks; Against all Wars and Oaths *Lactantius* (with many more) was a Millenary, and hath too many great errors. I have no delight to rake into their faults; but if it be necessary I shall quickly prove many and great errors by fourty more of them at the least. And yet

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all these or most, are confessed by you to be of one Church and Religion.

Argum. 5. From your own Confessions. *Bellarmine, lib.* 1. *de Beat. SS cap.* 6. saith that *he seeth not how the sentence of* Justin, Irenæus, *&c. can be defended from error.* Of *Tertullian* he saith, *There's no trust to be given to him: lib.* 4. *de Rom. Pont. c.* 8. Eusebius he saith *was addicted to the Heretick.* Cyprian he saith *did seem to sin mortally: de Rom. Pont. lib.* 4. *cap,* 7. Augustine is accused by many Jesuites *for going too far from* Pelagius. *Hierom* is oft pluckt by you. And so are many more of the Fathers. And yet you confess some of them at least were of the true Church and Religion.

Argum. 6. If there be no perfect concord to be expected till we come to the place of perfect knowledge and happiness, then it is not perfect concord, that is necessary to prove us of the same Church or Religion. But the Antecedent is alas too far past doubt. Therefore, *&c.*

Argum. 7. If the godly and learned Doctors of the Church (and all men) have some (alas how many) culpable errors in matters of Religion (yea of faith, if you call that *de fide*, which we are obliged to believe) then those that have such errors may be of the same Church and Religion: But the Antecedent is so true and evident that I think none but a blind proud Pharisee will deny himself to beg of God daily to pardon and heal his culpable errors. So much to prove that men of errors and differing minds (if not about the essence of the Church) may be of the same Church.

2. But why is it that they *must all needs explicitely hold the thirty nine Articles?* 1. I pray you tell us, whether all your own Church do explicitely hold and believe all your Articles? that is, all that Popes and General Councils have defined or declared. Dare you say that one of five hundred, of five thousand, doth explicitely believe all this? And why then is it necessary in our case that all must *explicitely* believe all those Articles? 2. Yea with us it is far more unnecessary. For we take not *those Articles for the Rule of our faith*, but only the holy Scripture: And therefore you may as well tell us that no man is of our Religion, that did not write or speak all the same words that *Jewell, Reignolds, Perkins*, or such other have writ-

ten in their whole works. 3. Its easie to prove for all that, that the sense and substance of those Articles have been owned by the Churches in all ages.

3. But what if we grant your conclusion, that [*else they cannot be esteemed Protestants*] what of that? As if none but *Protestants* were of the same Church and Religion with us. Sure you think we make a sect of our selves like you, and exclude all others from the Church and Salvation as you do! The word [*Protestant*] is not the first denomination of our Religion from its essence; for so we call our selves [*Christians*] only; But it is a title that accidentally accrewed to our Religion, from our *Protesting against your innovations and corruptions*; and our Rejecting the errors contrary to our Religion which you had introduced. Now those that were not involved in your errors as our forefathers were, but lived at a further distance from you, might have no occasion to make such a Protestation; and yet be of the same Church and Religion as we are.

Now to your *particular* Laws. 1. Saith *H. T.* [*Let him not name the Waldenses: for they held the Real presence, that the Apostles were Lay men, that all Magistrates fall from their dignity by any mortal sin, that it is not lawful to swear*, &c. *and* Waldo *lived but in one thousand one hundred and sixty.*

Answ. 1. We have better assurance of the faith of the Waldenses in their own published Confessions, then from the mouth of their Adversaries. 2. The Lutherans hold the real presence, and yet are of the same Religion and Church with us. 3. The Apostles were Lay-men in the Jews account and sense, as not being *Priests or Levites*, but not in Christians account that believed their mission: and thus thought the Waldenses. 4. They thought that Magistrates and Ministers do by Mortal sin forfeit all the right and title to their office, from which themselves may have comfort and justification in judgement: But they never thought that they were not to be obeyed by others, or that their actions were not valid for the Churches good. 5. Many of the ancientest Fathers thought it unlawfull to swear at all, that yet are cited by you as of your Church. But the Waldenses are slandered in these points. 6. Though *Waldo* was but about one thousand one hundred and sixty, yet the same Religion and Church under other names, and before those names were fast-

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ned on them, was much elder, as *Raynerius* may satisfie you. So that for all this, the Waldenses and we are of one Church and Religion.

He adds [*Let him not name the Hussites, for they held Mass, Transubstantiation and seven Sacraments, that the universal Church consisted only of the predestinate*, &c.] *Answ.* O what a sort of men have we to deal with? The Council of *Constance* burnt *John Hus* to ashes for saying that *there remained the substance of Bread and Wine after Consecration, and that Transubstantiation was a new word to deceive men with*] as *Binnius* himself expresseth among their accusations of him: And among the articles for discovery of the Hussites, one was *Whether they take it to be a mortall sin to reject the Sacraments of Confirmation, extream unction and marriage.*] And yet now *Hus* is burnt for it, the poor lay-Papists are perswaded by their deceivers, that the Hussites were for Transubstantiation and seven Sacraments. Why then did a General Council accuse or receive accusation and witness against him for the contrary? 2. That the universal Church as invisible, and as taken in the first signification, containeth none but the truly sanctified (and so predestinate) we believe as well as *Hus:* though in the second Analogical signification, the Church as visible, containeth all the Professors of faith and Holiness, whether sincere or not. 3. And that they were condemned by the Council of *Constance*, and *Hus* and *Hierom* burnt after they had a safe conduct, doth shew that the faith of Papists is perfidiousness, (for why should the people be more just then a General Council?) but it shews not that we and they are not of the same Church or Religion: you condemned and burnt those of our Religion too: therefore you thought at least that we are neer kin.

But *H. T.* proceeds with his precepts [*Let him not name the Albigenses: for they held all marriages to be unlawfull, and all things begotten* ex coitu *to be unclean: They held two Gods*, &c.] *Answ.* These are not only such falshoods by which you uphold your cause, but the more inexcusable and shameless, by how much the more frequently and fully detected long ago, and yet continued in. *Perrin, Viguerius* and many others might have prevented your error: especially Bishop *Usher de Succes. Eccles.*

cap. 6, 7, 8, 9, & 10. who hath given you enough out of your own writers to have ſatisfied you; and ſhewed you, that it was from the Arrians and Manichees, inhabiting thoſe Countreyes among them, that the heavy charges of *Bernard*, *Eckbertus Schonaugienſis* and others were occaſioned. And ſee by him there cited what the ſame *Bernard* ſaith againſt your Church of *Rome*, and then judge which he ſpoak hardlier of.

As for the Catharists next added, they were not the Puritan Waldenſes as you ſpeak, but part of the Manichees: and if ſuch as they are deſcribed, we are content to loſe their names, and are not ambitious to be reputed their Succeſſors.

He adds [*Let him not name the Wicklifians: for they held; that all things came to paſs by fatall neceſsity; That Princes and Magiſtrates fell from their dignity and power by mortall ſin.*] *Anſw.* We know by many of *Wicklifs* own books printed and manuſcript what his judgement was, what ever your Council at *Conſtance* accuſe him of. It was *a Divine Neceſsity* oppoſed to *uncertainty*, and to the *determination of an unruled will*, that he mentioneth. And do not your Jeſuites lay as heavy a charge on the Dominicans ſometimes? and with as great cauſe may many of your Schoolmen be diſclaimed for this as *Wicklife*, if you will underſtand him, and them. *Wicklife* was known to *obey* and *teach obedience* to Magiſtrates. But is it not a fine world, when *Wicklife* muſt not be of our Church becauſe he is ſuppoſed to deny the power of Magiſtrates in mortal ſin? and yet the Pope and his Council determine that Princes or Lords that will not root out ſuch as the Pope cals Hereticks muſt be caſt out, and their Countrey given to others. It ſeems you take *Wicklife* to be ſome kin to your ſelves. But we doubt not but he was of the Catholick Church and Religion, and therefore of the ſame with us.

H. T. adds [*Let him not name the Grecians: for they rejected the Communion of Proteſtants.* Cenſur. Eccl. Orient. *They were at leaſt ſeven hundred or eight hundred year in Communion with the Church of* Rome. —— *they were united to the Church of* Rome *again in the Council of* Florence: *They held Tranſubſtantiation, ſeven Sacraments, unbloody Sacrifice, Prayer to Saints, and for the dead.*]

Anſw. If one Patriark, or twenty men reject our Communion,

nion, whats that to the Millions of Greek Christians that never rejected it? And whats that to all Patriarcks before and after that rejected it not? Did *Cyril* reject our Communion, that hath published a Protestant confession, and was so maligned, and treacherously dealt with to the death, and falsly accused to the Turks by the Jesuites, for his constancy? 2. Do you think the world knoweth not by what inducements you drew a few poor men at *Florence* to subscribe to a certain union with you? and what death the Patriark dyed? and how the Greeks resented his fact? and what a return they made to your Church? I pray perswade your selves that they and we and all are Papists. 3. If the Greeks did disclaim Communion with us, they are nevertheless of the same Church and Religion with us, for all that. *Paul* and *Barnabas* were both Christians when they parted in dissention. If one neighbour in anger call another Traitor unjustly, and say he will have no Society with him, they may be both the Kings subjects and members of one Common-wealth for all that. 4. As to the Greeks opinions, and the Papists false accusations of them, I have spoken already against pretended *Veridicus* in my *Safe Religion*. It is not you nor all the Jesuites on earth that can prove the Greeks and us to be so distant, as not to be of the same Catholick Religion and Church.

You add [*Let him not name the Egyptians: for they held Transubstantiation and unbloody Sacrifice, as is manifest by their Liturgies; but denyed the procession of the Holy Ghost from the Son, and held but one will in Christ.* Godignus de reb. Abas. lib. 1. cap. 28.] *Answ.* 1. *Godignus* talks not of the *Egyptians* but the *Abassines*. This learned man it seems, is so home-bred, and confined to the Roman Church, that he little regardeth the rest of the Christian world; or else he would have known a difference between the *Egyptians* and *Abassines*: He is likely to know well the true Catholick Church that while. 2. You cannot prove that they hold Transubstantion. Nor shall your bare naming their Liturgy make us believe it. The *Egyptian* Liturgy you tell us not where to find, nor I suppose do you know your selves. An *Ethiopick* Liturgy your compilers of the *Bibliotheca Patrum* have given us, *Tom.* 6. But 1. It hath no mention of Transubstantiation in it, that I can find, but only a

Hoc est Corpus, &c. which we say in our Administration as well as they. 2. And I find that Liturgy so contrary to the reports of your own writers concerning the practice of the Ethiopians, (as about the Elevation, Confirmation, *&c.*) that I must needs conclude, that either the Liturgy or much of it is forged, or that the generality of your own Relators of their practice are grosly deceived, and do deceive, (which is not likely, because they are many, and write at several times, and it is against themselves.) 3. And as for the *procession of the Holy Ghost*, and the *denyal of two wills in Christ*, some of your own writers profess, that the former in the Greeks, and the later in many others, is found to be but a verbal difference, the same words not signifying the same thing in their esteem as in ours. 4. However, if they would but become the subjects of the Pope, they might be of your Church for all this: and therefore seeing they are the subjects of Christ, we shall take both Ethiopians and Copties to be of the same Catholick Church with us, for all these and many other of their errors.

Lastly saith *H. T.* [*Let him not cite the Armenians: for they hold but one nature in Christ, and that his flesh was changed into his Divinity, and were condemned by the Council of Calcedon.*]

Answ. The Armenians are a considerable part of the Catholick Church. *Binnius* in the life of *Eugenius* the third saith, their Catholick (so call they their chief Bishop) hath *infinite*, that is, *above a thousand Bishops under him*. *Oth. Frisingensis* hath the like.

1. Though they held but one nature in Christ, it was not by permixtion or confusion of the natures, as *Eutiches* imagined, but Conjunction or Coalition: *Nicephor. Hist. Eccles. lib.* 18. *cap.* 53. And divers of your own writers say the difference is found to be but in words. And even all this they now deny, as you may see in their own Confession published not eighty years ago, *Artic.* 26, 27, 28, 29, 30. &c. 2. That they change the humane nature of Christ into the Divinity, is your slander, and therefore no good argument. 3. That they were condemned by (the five Acts, or in any Act of) the Council of Calcedon, is another untruth: sure you go much upon trust, that dare venture to stuff your book with such falshoods. But the best is, your simple Papists know not but all is true: they must believe you,

you, and cannot disprove you. The Armenians then and we are of one Catholick Church and Religion, notwithstanding all your forgeries and vain exceptions. I know that one or two petty Councils chid them for not mixing water with wine in the Eucharist; and more then that, the Canons of the General Council called *Quinisexti* do condemn the same error as theirs, and also their deputing the Sons of Priests successively to the Priesthood, and not shaving their hair: and their eating eggs and cheese on Saturdayes and Sundayes in Lent. But 1. We fear not to say that we are of the same Church with men that err more then not shaving, or then eating eggs and cheese comes to, or any of this. 2. And remember that this is one of your Reprobate Councils. 3. And one that the third time (when two General Councils before had done it) did *Canon.* 36. give *aequalia privilegia*, equal priviledges to the Seat of *Constantinople* as *Rome* had. So that I think you will have no mind of this General Council. And if any other have judged them Eutichians, though I renounce that opinion, yet I must tell you, that my Charity covereth far greater errors in the Papists, or else I could not take them for Christians. If the Question had ever been started in a Council, *whether mans soul and body are two Natures or but one*, its ten to one but it would have made another heresie, and yet perhaps the real difference have been no more then it is now there is no Controversie about it. But *H. T.* addeth [*Protestants pretence to the Fathers of the first five hundred years, is very idle; because were it true, as it is most false, that those Fathers were Protestants, yet could not that suffice to prove them a continued Succession of one thousand six hundred years.*]

Answ. 1. It sufficeth us if those Fathers were *Christians*, as we are, though having no usurper of an universal Monarchy to *Protest* against, they were not to be called Protestants. 2. It is an idle pretence indeed, to go about to prove a Succesion of one thousand six hundred years, by the bare instance of five hundred years: but your idle head hath forged more idle pretences then this, by way of calumniation. But yet we may prove the *Antiquity* of *our* Religion from those Fathers, and the *Novelty* of *yours*, and a Succesion for those five hundred years: and for the *rest*, if the whole Christian world had been big enough

enough for you to see, you might have discerned our Evidence of a further Succession.

He adds [2. *Because those of the sixth age must needs know what was the Religion and Tenets of them that lived in the fifth age, by whom they were instructed, and with whom they daily conversed better then our Protestants can now do; who have Protested on their salvation, that it was the very same with theirs, received from them by word of mouth*, &c.]

Answ. 1. Any thing will serve for the simple that will believe you. But I pray you tell us whether it were all or some of the sixth age that made this solemn Protestation that you mention. If all or most, or the ten thousandth man, tell us where we may find that Protestation. If a few, they were not the *sixth age*. 2. If Pope *Boniface* alone was not the sixth age, tell us where that age did Protest on their salvation, that the Bishop of *Rome* was taken by their Fore-fathers for the universal Monarch and Head of the Church (beyond his bare Primacy of order) 3. What age hath protested on their salvation, that the Roman prohibition of reading Scriptures, or of receiving the Eucharist in both kinds, or other points anon to be mentioned, were the Religion of their Fore-fathers, and so from age to age? 4. I pray you tell us where to find this Protestation of the tenth age, which *Genebrard*, *Bellarmine*, and others of your own so complain of, as having not learned men, nor any Council, but Apostatical Popes and an ignorant wicked Clergy, that suspected a man of Heresie if he understood Greek or Hebrew, and of Magick or Conjuring, if he medled with Mathematicks? 5. It is legible in the writings of the sixth Age, that they did fetch the doctrine of the fifth age from their *writings*, and not only from word of mouth. What else mean the preservation of those writings and those numerous citations out of them? Nay more; they would not trust their *memories in a General Council for the Canons of the Church*: no nor for the Canons of the next preceding Council, no nor for the Common Creed; but had all read and repeated out of the writing before the Council when there was occasion. And let Conscience be free to speak truth for a few sentences, and tell us in good sadness, whether you believe that the Oral Tradition of all the Church did preserve the Knowledge of *Augustines*, *Epiphanius*,

Epiphanius, *Chryſoſtomes*, &c. doctrine, ſo much as their writings do? Is the doctrine of *Aquinas*, *Scotus*, *Gabriel*, &c. yea the Council of Trent preſerved now more certainly in mens memories, then in writing? If ſo, they have better memories then mine that keep them, and they have better hap then I that light of ſuch keepers. For I can ſcarce tell how to deliver my mind ſo, in any difficult point, but one or other is miſunderſtanding and miſreporting it; and by leaving out or changing a word, perhaps make it another matter: ſo that I am forced to refer them to my writings: and yet there by neglect they miſinterpret me, till I open the book it ſelf to them.

6. Either the Fathers of the fifth age are intelligible in their writings, or not. If they be, then we may underſtand them I hope with induſtry. If they be not, then 1. Much leſs were their tranſient ſpeeches intelligible. 2. And then the writings of the ſixth age be not intelligible, nor of any other: and ſo we cannot underſtand the Council of Trent (as the Papiſts do not that controvert its ſenſe voluminouſly,) nor can we know the Churches judgement.

7. By your leave, the Roman Corrupters take on them ſo much Power to make new Laws and new Articles of Faith *quoad nos*, by definitions, and to diſpenſe with former Laws, that unleſs they are all Knights of the Poſt, they can never ſwear that they had all that they have from their Fore-fathers.

8. Well! but all this is the leaſt part of my anſwer. But I grant you that the ſixth age underſtood and retained the doctrine of the fifth age, and have delivered it to us. But that there were no Hereticks or corrupters, you will not ſay your ſelves. Well then! the far greateſt part of the Catholick Church did not only receive from the fifth age the ſame Chriſtian Religion, but alſo kept themſelves from the groſſeſt corruptions of the Pope and his flatterers, that were then but a ſmall part: And thus we ſtick to the Catholick Church ſucceeding to this day, and you to an uſurper that then was newly ſet on the Throne of univerſal Soveraignty. So that your chief Argument treadeth Popery in the dirt: becauſe the greater part of the Catholick Church not only in the fifth and ſixth age, but in the ſeventh, eighth, nineth, tenth, thirteenth, fourteenth, fifteenth and ſixteenth ages, have been aliens or enemies to the Roman univerſal

Monarchy: therefore if one age of the Church knew the mind of the former age, better then the Pope did, we may be sure that the Pope is an usurper.

The third Argument of *H. T.* is, that *the Fathers of the first five hundred years taught their tenets: therefore its impossible they should be for the Protestants. Answ.* 1. Protestants are Christians, taking the Holy Scriptures for the Rule of their faith. If the Fathers were Christians, they were for the Protestants, but its certain they were Christians. If you could prove that they were for some of your mistakes, that would not prove them against the Protestants in the doctrine of Christianity, and the holy Scriptures; and so that we are not their Successors in Christianity, and of the same Church, which was it that you should have proved, but forgot the question. And of this we shall speak to you more anon.

Well! by this time I have sufficiently shewed the succession of our Church: and continuation of our Religion from the Apostles, and where it was before *Luther*, and given you the Catholick Church instead of a dozen or twenty names in each age, which it seems will satisfie a Papist; but yet we have not done with them, but require this following Justice at their hands.

Seeing the Papists do so importunately call to us for Catalogues and proof of our succession, Reason and Justice requireth that they first give us a Catalogue of Papists in all ages, and prove the succession of their Roman Catholick Church: which they can never do while they are men.

And here I must take notice of the delusory ridiculous Catalogue wherewith *H. T.* begins his *Manual.* His Argument runs thus [*That is the only true Church of God, which hath had a continued succession from Christ and his Apostles, to this day, (very true:) But the Church now in Communion with the Sea of* Rome *and no other, hath had a continued succession from Christ and his Apostles to this time: therefore, &c.* ——] For the proof of the Minor he giveth us a Catalogue. And here note the misery of poor souls that depend on these men, that are deluded with such stuff, that one would think they should be ashamed the world should see from them.

1. What if his Catalogue were true and proved, would it

prove

prove the Excluſion, that [*no other Church*:] had a ſucceſſion? Doth it prove that *Conſtantinople*, or *Alexandria* had no ſuch ſucceſſion, becauſe the Romaniſts had it? where is there ever a word here under this Argument to prove that excluſive part of his Minor?

2. And note how he puts that for the Queſtion that is not the Queſtion between us. A fair beginning! The Queſtion is not about *Churches in Communion with you*, but about Churches *in ſubjection to you*: But this is but a pious fraud, to ſave men by deceiving them. The Ancient Church of *Rome* had the Church of *Hieruſalem*, *Corinth*, *Philippi*, *Epheſus*, and many a hundred Churches in Communion with her, that never were in ſubjection to her.

3. And if the Papiſts can but prove themſelves true Chriſtians, I will quickly prove that the Proteſtants are in Communion with them ſtill, as Chriſtians, by the ſame Head (Chriſt) the ſame ſpirit, baptiſm, faith, love, hope, *&c.* though not as Papiſts, by ſubjection to the ſame uſurper.

4. Our queſtion is of the *Univerſal Church*: And this man nameth us twenty or thirty men in an age that he ſaith were profeſſors of their Religion: And doth he believe in good ſadneſs that twenty or thirty men are either the univerſall Church, or a ſufficient proof that it was of their mind?

5. But principally, did this man think that all, or any beſides their ſubjects had their wits ſo far to ſeek, as to believe that the perſons named in his Catalogue were Papiſts, without any proof in the world, but meerly becauſe they are liſted here by *H. T.*? Or might he not to as good purpoſe have ſaved his labour, and ſaid nothing of them?

6. But what need we go any further? we will begin with him at his firſt Century, and ſo to the ſecond, and if he can prove that Jeſus Chriſt, or the Virgin *Mary*, or *John Baptiſt*, or the Apoſtles, or any one of the reſt that he hath named, were Papiſts, (much more all of them) I am reſolved preſently to turn Papiſt. But unleſs the man intended to provoke his reader to an unreverent laughter about this abuſe of holy things, one would think he ſhould not have named *John Baptiſt*, that was dead not only before *Rome* had a Church, but alſo before the time that *Bellarmine* and his Brethren pretend that *Peter* re-

ceived his Commission, to be the universall Head. And did not this writer know that Protestants can give him the same names as for them? and if printing them be proof, their proof is as good: If it be not, what proof shall we have? Our proof is the Holy Scriptures, written by the Inspiration of the Holy Ghost in those times. Thence we prove that the first Church held the same belief as we have: yea, though it be not incumbent on us, we will thence prove that the Catholick Church was not then Papists. Why else do we still appeal to Scriptures, and they refuse to stand to the tryal of it any otherwise then as expounded by the Pope, but that we are confident, and they diffident of them? We know the Apostles faith from the Apostles; but the Papists will not know it but from the present Church of *Rome*. They tell you the Apostles were for them: but how know we that? Why by the testimony of the next age: and where is that testimony? Why the third age received it; and how is that proved? Why because the fourth age was of their mind; And how prove you that? Why in the upshot, because the present age is of their mind: Why but most Christians of the present age, are against them: yea, but they are none of the Church: It is only the present Church of *Rome*. Well! but the present Church of *Rome* represented in a General Council may err. I, but the Pope cannot *in Cathedra* and in approving a Councill. So that the summ is this: If the Pope himself may be judge, the Apostles were Papists: But if the Apostles may be heard themselves, they were none.

I make no doubt (though *Bellarmine* deny it,) but other Churches can prove as good a succession as the Romane, as to Bishops; And poor *Bellarmine* after all is fain to give up this Mark as insufficient to prove a true Church. *Lib.* 3. *de Eccles. cap.* 8. *Dico secundò, Argumentum à successione legitima adferri à nobis præcipuè ad probandum non esse Ecclesiam ubi non est hæc successio, quod quidem evidens est: ex quo tamen non colligitur necessario, ibi esse Ecclesiam ubi est successio.* By his own confession then, succession will not prove the Romanists a true Church.

But as to a succession of Religion, and a continuation of the Catholick Church, for my part, I am so far from declining it, in argumentation, that I here solemnly profess to all the Papists,

piſts that ſhall read theſe words, that, AS SOON AS I SHALL SEE ANY CERTAIN PROOF, BY CATALOGUE OR ANY OTHER WAY, THAT THE CATHOLICK CHURCH, HATH SUCCESSIVELY FROM AGE TO AGE BEEN PAPISTS, I WILL TURN PAPIST WITHOUT DELAY: AND I CHALLENGE THEM TO GIVE US SUCH PROOF IF THEY CAN.

Nay if they will prove that in the firſt age alone, or the ſecond, or third alone, the Catholick Church were Papiſts, I am am reſolved to turn Papiſt: Nay I am moſt confident they cannot prove that in any one age to this day, the Catholick Church were Papiſts.

And as to *H. Ts.* Catalogue, I return him further anſwer, that no one named by him in the firſt age had any one of their errors: And no one named by him to the year four hundred, (I may add, to the year ſix hundred, if his falſe catalogue be truly corrected) was a Papiſt; ſo well hath he proved the Popiſh Succeſſion.

But for the plainer opening of this, I ſhall add the diſcuſſion of another of their deceits.

CHAP. XXV.

Detect. 16. ANother notable fraud of the Papiſts, is, *to confound all their own errors and corruptions together, and then to inſtance in ſome of thoſe errors that are common to them with ſome others, and to omit the Eſſentiall parts of Popery*: And ſo they would make the world believe, that if they prove the Antiquity of any points in difference between them and us, they do thereby prove the antiquity of Popery (and ſo of the ſucceſſion) And ſo they would make our Religion alſo Eſſentially to conſiſt in every inferiour difference between us.

Suffer them not therefore thus to juggle in the dark, but diſtinguiſh between the Eſſentials of Popery, or the main difference between them and us, and the other errors, which are not proper to them alone.

Thus *Bellarmine* opens his jugling *lib.* 4. *de Eccles. cap.* 9. where he pleadeth Antiquity of Doctrine as a Note of the true Church: And (saith he) *Jam duobus modis*, &c. *Two wayes we may by this Mark prove our Church.* 1. *By shewing the sentences of the Ancients, by which we confirm all our tenets, and refute our adversaries. But this way* (saith he) *is most prolix, and obnoxious to many calumnies and objections.* (Mark Papists, and take heed of appealing to Antiquity.) *The other way* (saith he) *is shorter and surer, by shewing first from the confession of the adversaries, that our tenents are the doctrine of all the antients*, &c.] And indeed if the weakness or rashness of any Protestants be the Papists strength, its time for us to be more prudent: but if it be the Papists unhappiness that cannot understand the antients in the antients, but only from the Pope or the Protestants, the Fathers are faln into the hands of Babies as well as the Scriptures; and the Protestants have too little wit if they will join with the Pope in an abusive interpreting the Fathers for the Papists. And thus *Bellarmine* proceeds to cite *Calvin*, and the Centurists, as giving them the Fathers. But wherein? Forsooth in the point of *Free-will*, *Limbus*, *Concupiscence*, *Lent*, *Lay baptism in necessity*, &c. And therefore by our Confessions Antiquity is for the Papists. And this is their shortest and surest way. (The more fools we then.) Is not here great diffidence in the Fathers, when they have more confidence in our sayings then their writings?

But this jugling will not serve the turn. Take up the Essentials of Popery, and prove a Catholick succession of them, and you shall win the day. In Explication of my former professions, I here again solemnly promise and protest, that [WHENEVER I SEE A VALID PROOF OF A CATHOLICK SUCCESSION OF THESE FOLLOWING POINTS, I WILL PRESENTLY TURN PAPIST: OR OF ANY ONE OF THEM, I WILL TAKE UP THAT ONE.] And I provoke the Papists that boast of Tradition, Succession and Antiquity, to do this if they are able.

1. Let them prove a Catholick Succession, or continuation of this point, that *The Pope of* Rome *is appointed by Christ to be the universall Monarch, Soveraign, Governeur, Head of the Catholick*

tholick Church, and the Vicar of Christ on earth, and holding the place of God himself, whom all must obey.

2. *And that the true and only Catholick Church is a Society thus headed and Governed by the Pope, and that no man is a true member of the Catholick Church, that is not the subject of the Pope as universal Monarch: Nor can any other be saved, as being without the Church.*

3. *And that the Church of* Rome *is by Gods appointment the Mistris of all other Churches.*

4. *And that the Pope of* Rome *is Infallible.*

5. *That we cannot believe the Scriptures to be the word of God, or the Christian doctrine to be true, but upon the Authoritative Tradition of the Roman Church, and upon the knowledge or belief of their Infallibility: that is, we must believe in the Pope as Infallible, before we can believe in Christ (who is pretended to give him that infallibility.)*

6. *That no Scripture is by any man to be interpreted but according to the sence of the Pope or Roman Church, and the unanimous consent of the Fathers.*

7. *That a General Council approved by the Pope cannot err; but a General Council not approved by the Pope may err.*

8. *That nothing is to us an Article of faith till it be declared by the Pope or a General Council; (though it was long before declared by Christ or his Apostles as plain as they can speak.)*

9. *That a General Council hath no more validity then the Pope giveth it.*

10. *That no Pastor hath a valid Ordination, unless it be derived from the Pope.*

11. *That there are Articles of faith of Necessity to our Salvation, which are not contained in the Holy Scriptures, nor can be proved by them.*

12. *That such Traditions are to be received with equal pious affection and reverence as the holy Scriptures.*

13. *That Images have equal honour with the Holy Gospel.*

14. *That the Clergy of the Catholick Church ought to swear obedience to the Pope as Christs Vicar.*

15. *That the Pope should be a temporal Prince.*

16. *That the Pope and his Clergy ought to be exempted from*

the

the Government of Princes, and Princes ought not to judge and punish the Clergy, till the Pope deliver them to their power, having degraded them.

17. *That the Pope may dispossess Princes of their Dominions, and give them to others, if those Princes be such as he judgeth kereticks, or will not exterminate Hereticks.*

18. *That in such cases the Pope may discharge all the subjects from their allegiance and fidelity.*

19. *That the Pope in his own Territories, and Princes in theirs, must burn or otherwise put to death, all that deny Transubstantiation, the Popes Soveraignty, or such doctrines as are afore expressed, when the Pope hath sentenced them.*

20. *That the people should ordinarily be forbidden to read the Scripture in a known tongue; except some few that have a license from the ordinary.*

21. *That publick Prayers, Prayses and other publick worship of God, should be performed constantly in a language not understood by the People; or only in Latine, Greek or Hebrew.*

22. *That the Bread and Wine in the Eucharist, is Transubtantiate into the very body and blood of Christ; so that it is no more true Bread or Wine, though our eyes, tast, and feeling tell us that it is.*

23. *That the consecrated host is to be worshipped with Divine worship, and called our Lord God.*

24. *That the Pope may oblige the people to receive the Eucharist only in one kind, and forbid them the Cup.*

25. *That the sins called venial by the Papists, are properly no sins, and deserve no more but temporal punishment.*

26. *That we may be perfect in this life by this double perfection.* 1. *To have no sin, but to keep all Gods Law perfectly.* 2. *To supererogate, by doing more then is our Duty.*

27. *That our works properly merit salvation of God, by way of Commutative Justice, or by the Condignity of the works as proportioned to the Reward.*

28. *That Priests should generally be forbidden Marriage.*

29. *That there is a fire called Purgatory, where souls are tormented, and where sin is pardoned, in another world.*

30. *That in Baptism there is an implicite vow of obedience to the Pope of* Rome.

31. *That*

31. *That God is ordinarily to be worshipped by the Oblation of a true proper propitiatory sacrifice for the living and the dead, where the Priest only shall eat and drink the body and blood of Christ, while the Congregation look on and partake not.*

32. *That the Canon of Scripture is the same that is declared by the Council of* Trent.

I will pass by abundance more to avoid tediousness; And I will not stay to enquire which of these are proper to the Papists. But I am resolved so to receive many of them as they can prove a Catholick succession of; that is, that they were in all ages the Doctrine of the Universal Church: And I crave the charity of such a proof from some Papist or other, if they have any charity in them; and that they will no longer keep universal Tradition in their purses.

And I would desire *H. T.* to revise his Catalogue, and instead of twenty or thirty dead and silent names, that signifie no more then Blanks or Cyphers, he would prove that both those persons and the Catholick Church did in every age hold these thirty two forementioned doctrines. And when hath done, then let him boast of his Catalogue. Till they will perform this task, let them never more for shame call to us for Catalogues or proof of succession. But if they are so unkind that they will not give us any proof of such a Catholick succession of Popery, we shall be ready to supererogate, and give them full proof of the Negative, [*That there hath been no such succession of these thirty two points,*] as soon as we can perceive that they will ingeniously entertain it: though indeed it hath been often done already.

But certainly it belongeth to them that superinduce more Articles of Faith, to prove the continuation of their own Articles through all ages; of which anon.

Well! but one of these Articles at least (*the Popes Soveraignty*) *H. T.* will prove successively, if you will be credulous enough. In the first age he proves it from *Peters* words, *Act.* 15. 7,8,9, 10. *God chose* Peter *to convert* Cornelius *and his company: therefore the Pope is the Universall Monarch.* Are you not all convinced by this admirable argument? But he forgot that *Bellarmine*, *Ragusius* (*in Concil. Basil.*) and others of them say, that *no Article can be proved from Scripture, but from the proper literall sence.* To say somewhat more, he unseasonably

talks of the Council of *Sardis* and *Calcedon*, *an.* 400. & 451. leſt the firſt age have but a blank page.

In the ſecond age he hath nothing but the names of a few that never dreamt of Popery, and a Canon (which you muſt believe was the Apoſtles) *that Prieſts muſt communicate.* Of which we are well content.

In the third Age he nameth fifteen Biſhops of *Rome*, of whom the laſt was depoſed for offering incenſe to *Saturn*, *Jupiter*, *&c.* But not a ſyllable to prove that one of theſe Biſhops was the univerſal Monarch: Much leſs that the Catholick Church was for ſuch Monarchy. But to excuſe the matter, he tells you, that *the ſecond and third Age produced no Councils* (the greater deceivers then are the Papiſts that have found us Councils then) and ſo you have no Catholick ſucceſſion proved. *Yea, but* he ſaith, *they have ſucceſſions of Popes, Martyrs and Confeſſors, which is ſufficient for their purpoſes.* See the ſtrength of Popery! Any thing is ſufficient for your purpoſes, it ſeems. *Rome* had Biſhops, therefore they were the Univerſal Rulers of the Church: A ſtrong conſequence! *Rome* had Martyrs and Confeſſors: therefore it was the Miſtris of all Churches. Who can reſiſt theſe arguments? But why did you not prove that your Confeſſors and Martyrs ſuffered for atteſting the Popes Soveraigaty! If they ſuffered but for Chriſtianity, that will prove them but Chriſtians, and not Papiſts. Thus you ſee to the confuſion of the Papiſts, that they have nothing to ſhew for the ſucceſſion or antiquity of Popery for the three firſt Ages. Yea worſe then nothing: For here he comes in with ſome of the Decretals forſooth of ſome of their Biſhops. Decretals unknown, till a while ago in the world, brought out by *Iſidore Mercator*: but with ſo little cunning as left them naked to the ſhame of the world; the falſhood of them being out of themſelves fully proved, by *Blondell*, *Reignolds*, and many more, and confeſſed by ſome of themſelves. Here you ſee the firſt foundation of Papal ſucceſſion; even a bundle of fictions, lately fetcht from whence they pleaſe to cheat the ignorant part of the world.

But in the fourth and fifth ages *H. T.* doth make us amends for his want of proof from the three firſt. But ſuppoſe he do, whats that to a ſucceſſion, while the three firſt ages are ſtrangers to Popery? Well! but lets hear what he hath at laſt. His firſt

proof:

proof (after a few silent names) is from *the Council of Nice*; And what saith that? why 1. *It defined that the Son of God is consubstantiall to his Father, and true God* And whats that to Popery? 2. *But it defined the Popes Soveraignty*: But how prove you that? Why it is in the thirty ninth Arab. Canon. O what Consciences have those men that dare thus abuse and cheat the ignorant! As if the Canons of the first General Council had never been known to the world, till the other day that *Alphonsus Pisanus* a Jesuite publisheth them out of Pope *Julius* and I know not what Arabick book. These men that can make both Councils and Canons at their pleasure above a thousand years after the supposed time of their existence, do never need to want authority. And indeed this is a cheaper way of Canon-making in a corner, then to trouble all the Bishops in the world with a great deal of cost and travail to make them. But if this be the foundation, the building is answerable. Their Bishop *Zosimus* had not been acquainted with these new Articles of an old Council, when he put his trick upon the sixth Council of *Carthage*, where for the advancement of his power (though not to an universall Monarchy, yet to a preparative degree) he layeth his claim from the Council of *Nice*, as saying [*Placuit ut si Episcopus accusatus fuerit*, &c.] which was that *If an ejected Bishop appeal to* Rome, *the Bishop of* Rome *appoint some of the next province to judge*; *or if yet he desire his cause to be heard, the Bishop of* Rome *shall appoint a Presbyter his Legate*, &c.] In this Council were 217. Bishops, *Aurelius* being president, and *Augustine* being one. They told the Pope that they would yield to him till the true copies of the Council of *Nice* were searched; for those that they had seen had none of them those words in, that *Zosimus* alledged. Hereupon they send abroad to the Churches of the East, to *Constantinople*, *Alexandria*, *Antioch*, &c. for the ancient Canons. From hence they received several copies, which all agreed; but none of them had either *Zosimus* forgery in; nor the forged clause which *Bellarmine* must have in; much less the eighty Canons of *Pisanus* the Jesuite, or this one which *H. T.* doth found his succession on, but only the twenty Canons there mentioned, which have not a word for the Popes Soveraignty.

And here note 1. That *Zosimus* knew not then of *Pisanus* Canons, or else he would have alledged them; nor yet of *Bellar-*

mines new part of a Canon for the Primacy of the Bishop of *Rome*. 2. That *Zosimus* himself had not the faith, the wit or the memory, to plead either Scripture, Apostolical Institution, or Tradition, for his priviledge; but only a false Canon of the Council of *Nice*: as looking no higher it seems for his authority. 3. How early the Roman Bishops begun both to aspire, and make use of forgeries to accomplish it. 4. That there was no such Apostolick or Church Tradition for this Roman power, as our Masters of Tradition now plead for; which all the Catholick Church must know. For the whole Council, with all the Churches of *Constantinople*, *Alexandria*, *Antioch*, &c. that is, in a manner all save *Rome* were ignorant of that which *Zosimus* would have had them believe, and *Bellarmine* and *H. T.* would have us to believe. 5. Note also how little the Church then believed the Popes infallibility. 6. Yea Note, how upon the reception of the several Copies of the Nicene Canons, they modestly convicted *Zosimus* of falshood: And how the Council resolved against his usurpation. See in the African Councils, the Epistle of *Cyril* and *Alexandria*, and *Atticus* of *Constantinople*: and the Epistles of the Council to *Boniface* and *Celestine*. In their Epistle to *Boniface* before they had received their answers from other Churches about the Nicene Canons, they tell him that *they believed they should not suffer that* Arrogancy [*non sumus istum typhum passuri*] But to *Celestine* they conclude more plainly, though modestly [*Presbyterorum quoq; & sequentium*, &c. *i. e.* [*Let your holiness, as beseemeth you, repell the wicked refuges of Presbyters and the Clergy that follow them; because this is not derogate, or taken from the African Church by any Definition of the Fathers; and the Nicene Decrees most plainly committed both the inferiour Clergy, and Bishops themselves to the Metropolitans. For they did most prudently, and most justly provide, that all businesses* (N.B. *all*) *should be ended in the very places where they begun; and the Grace of the holy Ghost will not (or should not) be wanting to each province: which equity should by the Priests of Christ be prudently observed, and most constantly maintained: Especially, because it is granted to every one to appeal to the Councils of their own Province, or to a Universall Council, if he be offended with the judgement of the Cognitors. Unless there should be any one that can think*

think that our God can inspire a justice of tryall into any one man (N. B.) *and deny it to innumerable Priests that are congregated in Councill. Or how can that judgement thats past beyond sea be valid, to which the necessary persons of the witness could not be brought, either because of the infirmities of sex, or of age, many other impediments intervening. For that any* (i. e. *Legates*) *should be sent as from the side of your holiness, we find not constituted by any Synod of the Fathers. Because that which you sent us by our fellow Bishop* Faustinus *as done by the Nicene Council in the truer Councils, received as the Nicene,* (*sent from holy* Cyril *our fellow Bishop of the Church of* Alexandria, *and from venerable* Atticus *the Bishop of* Constantinople, *out of the Authentick* (*Records,*) *which also heretofore were sent by us to* Boniface *your predecessor, Bishop of venerable memory, by* Innocent *a Presbyter, and* Marcellus *Subdeacon, by whom they were from them to us directed,*) *in which we could find no such matter. And do not ye send your Clergy executors to potent men; do not ye yield to it; lest we seem to bring the smoaky Arrogancy of the world* (*or secular arrogancy*) *into the Church of Christ, which preferreth the light of simplicity and day of humility for them that desire to see God. For of our brother* Faustinus, *we are secure, that the safe brotherly charity in your holinesses honesty and moderation, can suffer him to stay no longer in* Africa.]

Well said *Aurelius*! Well said *Augustine*! Well said all you African Fathers! Had others stuck as close to it as you, the Papacy had been kept from the Universall Monarchy.

Note here 1. That this Council lookt no higher for the power of the Pope and other Metropolitans, then to the Council of *Nice*, and thought it a good argument, that the Pope had no such power, because no Council had so subjected the African Church: And therefore they never dreamt that Christ or the Apostles had given it him. 2. Note that they evince the Nullity of his pretended power out of the Nicene Council. 3. Note that they took him not to be above a Council, having power to dispense with its Canons. 4. Note that by the Nicene Council, not some, but all business must be ended where they begin, and this Council so interpreted them: and therefore there's no appeals to the Pope. 5. And that he that saith otherwise unjustly chargeth the Holy Ghost to be wanting to the Church. 6. That this or-

der is to be held fast. 7. That they took it for a sufficient reason against appeals to *Rome*, because all might appeal to a provincial or general Council. 8. Note that they thought it a thing not to be imagined by a man, that God should give his Spirit to any one man, even to the Pope, to enable him to try and judge, and deny it to a Council, General or Provincial. This seemed to them a thing that none should imagine, so that they little dreamt of the Roman infallibility or power of Judging all the world. 9. Note also that they thought the Pope to be uncapable of this universal judgement, were it but by distance, and the natural impediments of age, sex, and many the like that must needs hinder the necessary witnesses from such a voyage or journey. So that they give an Argument from Natural necessity against the Popes pretended Soveraignty and judgement. 10. Note also that they plainly make such judgements to be invalid for want of necessary witness and means of prosecution. 11. And whereas the Pope might object that he could prevent all this by his Legates, they flatly reject that too, and say they find no such thing Constituted by any Synod: so that they both rejected the Popes trying and judging by Legates in other Metropolitans jurisdiction; and they took it for a sufficient ground to do so, that there was no Council had so constituted; little dreaming of a Scripture constitution, or Apostolical Tradition. And if the Pope may neither judge them by himself nor his Legates, he may sit still. 12. Next they convince the Roman Bishop of sending them a false Canon of the Nicene Council. 13. And they shew us here what way the Pope then took to get and keep his Power: even by sending to the secular commanders of the Provinces, (in whom they had special interest by their residence at *Rome*,) to execute their wills by force. 14. And note how the Council plainly accuseth them for this, of introducing secular Arrogancy into Christs Church, that better loveth simplicity and humility and light. 15. And note how plainly they require the Bishop of *Rome* to do so no more. 16. And how plainly they tell him that *Faustinus* his stay any longer in *Africa* will not stand with that honesty and moderation of the Bishop of *Rome* which is necessary to the safety of brotherly charity.

I give you but the plain passages of the Council as they lie before

fore you, and ſcrue no forced conſequences from them. And now let *Binnius* and his brethren go make women and children believe that *it was not Appeals to* Rome, *but a troubleſome manner of tryal* that the Council was againſt. And let *H. T.* tell men that take him for infallible, of a Nicene Canon for the Popes Supremacy and Monarchy. And let him perſwade ideots and dotards that the Catholick Church in the fourth and fifth ages was for the univerſal Government of the Pope. And ſo I proceed to his next proof.

Saith H. T. [*The firſt* Conſtantinop. *Council decreed the Biſhop of* Conſtantinople *to be chief next the Biſhop of* Rome.]

Anſw. 1. You ſee then that Primacy was but the Inſtitution of Councils, for order ſake. 2. You ſee then that it was grounded on a ſecular reaſon; for ſo ſaith the Canon [*becauſe it is new Rome.*] 3. You ſee then that the Popes Primacy was but honorary, and gave him no univerſal Government. For the primacy here granted to *Conſtantinople*, gave them no Government over *Alexandria*, *Antioch*, &c. 4. Yea expreſly the ſecond Canon limits all Biſhops without exception to their own Dioceſs. And ſo doth the third Canon, expreſly affirming [*that according to the Nicene Council in every province, the provincial Council ought to adminiſter and govern all things.*] See now what a proof here is of Catholick ſucceſſion of the Roman Monarchy! Nay how clearly ſtill it is diſproved to that time.

The next proof of *H. T.* is from *the third Act of the firſt Council of* Epheſus, *that* Peter *yet lives and exerciſes judgement in his Succeſſors*] *Anſw.* He turns us to look a needle in a bottle of hay. That Council is a large volume, containing ſix Tomes in *Binnius*, and not divided into Acts. But I ſuppoſe at laſt I have found the place, *Tom.* 2. *c.* 15. where the words [*that Peter was the Head of the Apoſtles*] though nothing to their purpoſe, are neither ſpoken nor approved by the Council, but only by *Philip* a Presbyter, *Celeſtines* Legate. And the Council, though ſpecially moved by his concurrence to extoll *Celeſtine* to the higheſt, yet 1. Never ſpake a word of his Governing power or Soveraignty, but only his concent: And when they mention the Roman Church, it is only their concent which they predicate. 2. And they extoll *Cyril* equally with *Celeſtine* [*Novo Paulo Celeſtino* (they forgot *Peter*) *Novo Paulo Cyrillo*:

rillo: ——— *Unus Celestinus, Unus Cyrillus,*] &c.

The next witness brought is the Council of *Calcedon, as calling* Leo *Universal Archbishop and Patriarch of old* Rome, *and sentence is pronounced against* Dioscorus *in the names of* Leo *and Saint* Peter.] *Answ.* 1. This is but one of your common frauds. It was not the Council that called him universall Archbishop, but two Deacons in the superscription of their Libels, viz. *Theodorus* and *Ischirion.* And were they the Catholick Church? 2. By [*Universal Archbishop*] its plain that they meant no more then the *chief in dignity and order of all Archbishops*; and not *the Governour of all.* 3. I have shewed you before that this very Council in its Canons not only give the Bishop of *Constantinople* equal priviledges with the Bishop of *Rome*, but expresly say that *Rome received this primacy of order* à patribus, *from a Council, because it was* Sedes Imperii, *the seat of the Emperour.* I thought I had given you enough of this Council before. Sure I am when *Bellarmine* comes to this Canon, he hath nothing to say for his cause, but plainly to charge this famous fourth General Council with lying or falshood, and to say, that the Pope approved not this Canon. But approved or not approved, if this was the Catholick Church representative, sure I am that their testimony is valid to prove that there was then no Catholick reception of the Roman Monarchy as of God, but contrarily a meer primacy of Dignity and Honour given it newly by men.

In the sixth age he had not one Council to pretend it seems for the Roman Soveraignty, for he cites none, but about other matters (of which anon.)

In the seventh age (which he calls the sixth) though then the Soveraignty was claimed by *Boniface*, he citeth no Council for it niether.

In the eighth age (from the year seven hundred) he cites the second Council of *Nice*, as approving an Epistle of Pope *Adrian*, wherein he saith that the *Roman Church is the Head of all Churches.*] *Answ.* 1. But whether *Adrian* himself by the Head meant the *chief in Dignity*, or the *Governour of all*, is a great doubt. 2. But whatever he meant, the Synods approving his Epistle for *Images*, is no proof that they approved every word in it. 3. Yea *Tharasius* seems to imply the contrary, calling him only, *Veteris Romæ primas & testatorum principum successor*; as if his Sea had

had the Priviledge only of being the Primate of *Rome*, and not the Ruler of the world. 4. But if this Council did (as it did not) openly own the Papal Soveraignty, it had been no great honour to him: For as in their decrees for Images they contradicted two Councils at *Constantinople*; and that at *Frankford* contradicteth them; so might they as well contradict the Church in this: Even as they defined *Angels to be corporeal*, which the Council of *Laterane* afterward contradicted. But the plain truth is, it was the scope of *Adrians* Epistle as for Images, which they expressed themselves to approve. And that their Image-worship it self hath no Catholick succession, me thinks they should easily grant, considering not only, 1. That there is nothing in the first ages for them. 2. And that *Epiphanius* and many before him speak expresly against it. 3. But specially that there have been more General Councils of those ages against them then for them, and that before this of Nice decreed for them, the representative Catholick Church (except still the Pope be the Catholick Church) did condemn them.

I suppose by this time you will think it needless for me to follow *H. T.* any further in his Catalogue. I am content that any impartial sober person judge, whether here be a satisfactory proof of a Catholick succession of the *Papal Soveraignty*, when through so many ages, they bring not a word for any succession at all; much less that it was owned by the Catholick Church: and least of all that all the rest of Popery was so owned.

Object. *But at least some other points of Popery are proved by* H.T. *to have such a succession.* *Answ.* Peruse his proofs and freely judge. Two of the thirty two Articles which I mentioned before he speaks to: The one is that *Bishops, Priests and Deacons should abstain from their Wives, or be degraded.*] But 1. The Council which he cites for this, is but a Provincial Council in *Spain* in the fifth Age: and whats this to Catholick succession? 2. The Evidences for the Antiquity of Priests marriages are so clear and numerous, that I will not thank any of them to confess their doctrine a Novelty. 1 *Cor.* 9. 5. *Have we not power to lead about a Sister, a Wife as well as other Apostles, and as the brethren of the Lord and* Cephas? I hope they will not deny

that *Peter* had a Wife? 1 *Tim.* 3. 2, 4. *A Bishop must be blameless, the husband of one Wife —— One that ruleth well his own house, having his children in subjection with all gravity.* ver. 12. *Let the Deacons be the husbands of one wife, ruling their children, and their own houses well*, Tit. 1. 7. *If any be blameless, the husband of one Wife, having faithfull children,* —— The Antient Canons called the Apostles, say, *Can. 6. Let not a Bishop or Presbyter put away his own Wife on pretence of Religion. And if he reject her, let him be excommunicated: but if he persevere, let him be deposed.*] Let *Bellarmine* perswade those that will believe him, that this Canon speaks but of denying them maintenance: Canons as well as Scripture are unintelligible to these men. The Canons at *Trull.* of the fifth and sixth Council, do expresly expound this Apostolick Canon as I do here: and they profess it was the Apostles concession then to the Bishops to marry: and they themselves forbid any to separate Priests from their Wives, and professedly oppose the Roman Church in it, *Can.* 12, 13. For this *Bellarmine, lib. 2. cap. 27. de Pontif. Rom.* reproacheth them, and thats his answer. Forsooth, *the Pope approved not these Canons:* 1. Let *Adrians* words be read, and then judge. 2. What if he did not? Our enquiry is of Catholick Tradition and succession, and not of the Popes opinion. But its easie to bring much more for this.

Another point that *H. T.* proves, is, *The same Canon of Scripture which they own*: And for this he brings one Provincial Council, *Carth.* 3. as in the sixth Age. An excellent proof of Catholick succesion through all Ages. But have we not better proof of the contrary? Let him that would be satisfied peruse these records and judge. *Euseb. Eccles. Hist. l.* 3. *cap.* 9. *vel.* 10. and there *Joseph. li.* 1. *cont. Apion. Constitut. Apostol.* (whosoever was the author) *lib. 2. cap.* 57. *Canon. Apost. ult. Dionys. Eccl. Hier. cap.* 3. *Melet. in Euseb. Eccl. Histor. lib.* 5. *cap.* 24. *Origen in Niceph. hist. Eccles. lib.* 5. *cap.* 16. *Orig. Philocal. cap.* 3. *Euseb. Hist. l.* 6. *cap.* 25. *Tertul. cont. Marcion. Carm. lib.* 4. *cap.* 7. *Athanas. Tom.* 2. *Epist.* 39. *Et in Synops. Sacr. scrip. Hilar. Pictav. Explanat. in Psalmos. Cyril.* (*vel. Johan.*) *Hierosol. Catech.* 4. *Concil. Laodic. Can* 59. *Epiphan. hæres.* 8. *&* 76. *& de Mensur. & ponderib. Greg. Nazianz.*

Nazianz. Carmin. de veris & genuinis libris SS. Amphiloch. in Balsam. pag. 1082. *Hieronym. in Prolog. in lib. Reg. & Prol. in lib. Solom. Et Epist. ad Latam. & passim. Ruffinus in Symbolum.* But what need I cite any more, when Dr. *Cosin* hath done it in a volume purposely? where this allegation also of the third *Conc. Carthag.* is answered.

AND now having shewed you that Papists cannot prove any Catholick Succession, or Continuation, or Tradition of their Religion, let us consider of their silly shift, by instancing in some by-points common to them with others. Of which I shall say the less because I have spoke to it already in my *Safe Religion.*

And before I mention any particulars, remember that I have proved before that ignorance or difference about many points not essential to Christianity, may consist with our being of one Religion and Catholick Church, and therefore such differences are nothing to the point of succession of the Catholick Church or Religion. This is plain to any reasonable man. And that the Papists may see that for their parts they have nothing to say against it, I shall add to what is said, that they tolerate or plead for the toleration of greater differences among themselves, which yet they affirm to consist with the unity of faith. I will now give you but an instance or two.

The Jesuits maintain, that if a man do but believe in their Pope and Church as infallible, he may (not only as some say, be ignorant of some Article of the Creed it self, and yet be a true Catholick, yea and be saved, but also) believe a false Article as from God and the Church: The former is commonly taught not only by such as *Suarez*, that say the Article of Christs Descent into Hell is not to all of Necessity to Salvation, but by many others in the Doctrine of Implicite faith. The later clause you may see among others in *Franc. Albertinus* the Jesuite, *Corollar. pag.* 250. where his objectors put this case [*Suppose twenty Bishops preach to a countrey man a false Article, as if it were spoken by God and the Church: that proposal of the twenty Bishops is so sufficient, that the Countrey man prudently formeth an evident practical judgement, and morally certain,*

to believe with a speculative assent the Article proposed by the twenty Bishops, for the Authority of God as the formal reason. Three absurdities seem hence to follow. 1. *That the Countrey man should be obliged under mortall sin, to believe the twenty Bishops, and so the precept of faith should bind to believe a falshood.* 2. *The Countrey man should be in Gods Grace without faith. In Grace, because he commits no mortal sin, yea he obeys the command of believing: Yet without faith, because he believes a falshood opposite to faith, and so loseth faith.* 3. *God should concur to deceive* ——— *To the first* Albertinus *answereth that its no Absurdity that the command of faith do oblige to believe a falshood, it being not* per se, *but* per accidens. To the second he saith, that the *Countrey man doth not lose his grace or faith, because the falshood believed is not formally opposite to the true faith (but materially)* ——— Here you see that a man may hold an Article opposite to the faith materially, and yet not only be a true Christian in grace and faith, but also in so doing obey by accident the command of believing, so be it he believe in their Church. And if that be so, with what face can these men say, that our Church or Religion is new, or not the same with the Greeks, *&c.* when we have the same formal Object of faith, and differ in no Essential Material point? See here their lubricity and partiality.

One Instance more: The second Council of *Nice* that decreed for Image-Worship, doth yet expresly decree that *Latria*, *Divine worship is to be given only to God*; *Thomas Aquinas sum.* 3. *q.* 25. *art.* 3. *&* 4. purposely maintaineth that *Latria, Divine Worship is to be given to the Image of Christ, and to the Cross that he dyed on; and to the sign of that Cross.* Here is an Article of their faith expresly contradicted: And yet *Aquinas* is a member of their Church; And if any say, he is no member, its proved past doubt, for the Pope hath Canonized him for a Saint: So that now it is a part of their Religion to take him for a true believer: And *Albertinus* hath (as he thinks) proved, that though in many other matters of fact the Pope be fallible, yet in the Canonizing of Saints he is infallible, because of some promise of Gods speciall assistance (if one knew where to find it.) Abundance of such Instances might be brought that prove, that the *Papists own men as true believers,*

that

that deny or contradict Articles of their faith. But what need we more, then that *France* and thousands elsewhere are yet members of their Church, that deny the *Laterane* and *Florentine* definition for the Popes Supremacy above a General Council? and when most Papists hold that Angels are incorporeal, contrary to the definition of the said second Council of *Nice*. And therefore by their own law, nay much more, we may well say that those were of our Religion that differed from us in nothing that is in deed or our esteem Essential to the faith. Now to a few particulars.

1. The Papists tell us that [Fulk *confesseth that* Hierom, Austin, Ambrose, *&c. held the invocation of Saints*] H.T.p.49. *Answ.* 1. If any hold that they should desire the departed Saints to pray for them, as they do the living, we have reason enough to take it for their error, but its no proof that they are not of the same Church and Religion with us: As long as they give no part of that adoration or honour to Saints which is proper to God the Father, Son, or Holy Ghost, it is not inconsistent with true Faith and Christianity.

2. But yet we must tell you that the Primitive Church was unacquainted with the Romish prayer to Saints. Till the end of the fourth Century they are not able to prove that ever three men (if any one) were for any prayer to the Dead at all, except such a conditional speech in an Oration as *Greg. Nazianzen* hath [*If holy souls have any care or feeling of such things as these, receive this Oration*] *Orat.* 11. I intreat the Reader that needeth information of the way of Antiquity in this point, to read Bishop *Ushers* Answer to the Jesuite on this point, *page* 418, *&c.* Where he saith that [*for nine parts of the first four hundred years, he dare be bold to say that the Jesuite is not able to produce so much as one true testimony out of any Father whereby it may appear that any account at all was made of it*] Where he citeth the full expres words of the Fathers of those first ages against praying to Saints, as *Origen in Jus. Hom.* 16. And in *Rom. lib.* 2. *cap.* 2. And *Contr. Celsum lib.* 8. *page* 432, 433, 406, 411, 412. *& lib.* 5. *pag.* 239. *Tertullian Apol. cap.* 30. *Tertullian* and *Cyprian* of Prayer: *Athanasius Orat.* 4. *Cont. Arrium pag.* 259, 260. *Eccles. Smyrn. apud Euseb. Hist. lib.* 4. *&c.* I am loth to recite what is there already given you.

3. And when Prayer to the dead did come in, how exceedingly it differed from the Romish Prayers to the dead, I pray you read there in the same Author. 4. And also of those Adorations and Devotions offered by the Papists to the Virgin *Mary*, I desire you to read in the same Author, and Place, enough to make a Christian tremble, and which for my part I am not able to excuse from horrid Blasphemy or Idolatry, though I am willing to put the best interpretation on their words that reason will allow.

5. The Reason why in the old Testament men were not wont to pray to Saints, *Bellarmine* saith was, *because then they did not enter into heaven nor see God. Bellar. de sanct. Beat. li. 2. cap. 19.* So *Suarez* in the third part, *Tom. 2. disp. 42. Sect. 1.* But abundance of the chief Doctors of the Church for divers Ages were of opinion that the Saints are not admitted into Heaven to the clear sight of God before the day of Judgement (as most of the Eastern Churches do to this day) therefore they could not be for the Popish Prayer to Saints.

And here again observe, that men may be of the same faith and Church with us, that differ and err in as great a matter as this. The Council of *Florence* hath now defined it, that *departed souls are admitted into Heaven to the clear sight of God*: And yet *Stapleton* and *Francis. Pegna. à Castro*, *Medina*, *Sotus*, affirm that *Irenæus*, *Justin Martyr*, *Tertullian*, *Clemens Romanus*, *Origen*, *Ambrose*, *Chrysostome*, *Austin*, *Lactantius*, *Victorinus*, *Prudentius*, *Theodoret*, *Aretas*, *Oecumenius*, *Theophilact*, *Euthymius*, yea and *Bernard*, have delivered the contrary sentence. See *Staplet. Defens. Eccles. author. cont. Whitak. lib. 1. cap. 2.* with *Fran. Pegna in part. 2. Director. Inquisitor. com. 21.*

Now as all these must needs be against the Popish Invocation of Saints, so they were against that which is now determined to be *de fide*; Whence I gather (on the by) 1. That the Romish faith increaseth, and is not the same as heretofore. 2. That they had not this Article by Tradition from any of these Fathers, or from the Apostles by them (unless from the Scriptures.) 3. That men that err in such points as are now defined by Councils to be *de fide*, are yet accounted by Papists to be of their Church and faith: And therefore they may be of ours, not-

notwithstanding such errours as this in hand. 4. And note also by this tast, whether the Papists be not a perjured generation, that swear *not to expound Scripture but according to the unanimous consent of the Fathers.*

6. The Council of *Laodicea* condemned them as Idolaters that prayed to Angels, *Can.* 35. (which *Caranza*, *Crab*, and other Papists have turned into *Angulos*; whose falsification you may see fully detected by the said Bishop *Usher*, *ibid. pag.* 470, 471, 472. Read there also the full Testimonies of *Greg. Nissen*, *Athanasius*, *Epiphanius*, *&c.* against praying to Saints and Angels, and the detection of *Bellarmines* fraud, that pretendeth the Fathers to speak of the Gentiles Idolatry when they mention the Virgin *Mary* and the Saints, and say expresly they were not to be adored.

But for all this, *H. T. Manual. page* 291, *&c.* hath Fathers for this Adoration of Angels and Saints. And who are they? The first is *Dionysius:* to which I answer, 1. There is never a such a word in the place cited in *Dionysius*, in the Book that I have at hand, printed *Lugdun.* 1572. 2. We are for praying the Saints to pray for us too, that is, those on earth: And the words cited by him, mention not the Saints in heaven. 3. That *Dionysius* is not *Dionysius* but a spurious Apochryphal Book: Not once known and mentioned in the world till *Gregory* the greats dayes, (six hundred years after Christ) as *Bellarmine* himself saith *Lib. de Scriptor. Eccles. de Dionys.* And *lib.* 2. *de Monach. cap.* 5.

The second is *Clem. Apostol. Constit.* 5. *Answ.* 1. The words speak only of honouring the Martyrs, which is our unquestioned duty; but not of Praying to them. 2. Its an Apochryphal forgery, and neither the Apostles nor *Clements* Work which he citeth (but any thing will serve these men:) Let him believe *Bellarmine de scriptor. Eccles. pag.* 38, 39. where he proveth it, and saith that [*in the Latine Church, these Constitutions are of almost no account, and the Greeks themselves* Canon. 2. Trul. *reject them as depraved by Hereticks, and that the receiving of them is it that misleadeth the Æthiopians.*] See more against them in *Cooks Censurâ, pag.* 17, 18, 19. and *Rivets Crit. Sac. & Dalæus in Pseudepigrap.*

The third Testimony of *H. T.* is from *Justins* second *Apol.*

Answ.

Answ. It is not Praying to Angels that *Justin* seemeth to intend, but giving them due honour, which we allow of. His intent is to stop the mouths of Heathens that called the Christians impious for renouncing their Gods: To whom he replyeth, that we *yet honour the true God, and his Angels*, &c.——

His Testimony for the third age is only *Origen* (and yet none of *Origen*) First in his Lament. *Answ.* 1. *Origen* there mentioneth the Saints, but not the dead Saints. It may be all the Saints in the Church on earth whose prayers he desireth. 2. If this satisfie you not, at least be satisfied with this, that you cite a forgery that is none of *Origens* works. Not only *Erasmus* saith that [*This Lamentation was neither written by* Origen, *nor translated by* Hierom, *but is the fiction of some unlearned man, that by this trick devised to defame* Origen:) But *Baronius Annal. Tit.* 2. *ad an.* 253. *p.* 477. witnesseth that Pope *Gelasius* numbers it with the Apocryphals.

But *H. T.* hath a second testimony from *Origen. in Cantic. Hom.* 3. *Answ.* 1. That speaks of the Saints prayer for us, but not of our prayers to them one word, which is the thing in question. 2. But *Erasmus* and others have shewed that neither is this any of *Origens* works. *Sixtus Senensis* saith, that some old Books put *Hieroms* name to it: And *Lombard* and *Aquinas* cite passages out of it as *Ambroses.*

You see now what Testimonies *H. T.* hath produced for the first three Ages, even till above four hundred years after Christ. And yet no doubt but this is currant proof with the poor deluded Papists that read his Book.

2. The next exception to be considered is, *Praying for the Dead*: which they say *the ancient Church was for.*

Answ. 1. We are for the Commemoration of the holy lives and sufferings of the Saints: and the first sort of the ancients prayers for them began here, as the occasion. 2. We are for thankfull acknowledgement of Gods Mercies to the departed Saints, and to the Church by them. And the first prayers for them were such as these. 3. Bishop *Usher* hath copiously proved that they were Saints, supposed to be in Heaven or Paradise, and not in Purgatory, that were then prayed for: and therefore that it was not the Popish praying for tormented souls that was then practised: And therefore their prayers then

then were besides Commemorations and Thanksgivings, the petitioning of all those following Mercies for them which are not to be received till the resurrection: *Bellarmine* himself proving that *though we were certain that the blessed souls shall have a raised glorified body, and be justified in the last Judgement, yet may it be prayed for, because it is yet future.* Now we are far from being of another Church or Religion then those that hold such an opinion as this. Saith *Usher pag.*224. when he had cited many testimonies [*In these and other prayers of the like kind, we may descry evident footsteps of the primary intention of the Church in her supplications for the dead: Which was that the whole man (not the soul separated only) might receive publick remission of sins, and a solemn acquittal in the judgement of that great day; and so obtain both a full escape from all the Consequences of sin (the last enemy being now destroyed, and death swallowed up in victory) and a perfect consummation of bliss and happiness: all which are comprized in that short prayer of* S. Paul *for* Onesiphorus (*though made for him while he was alive*) [*The Lord grant unto him that he may find mercy of the Lord in that day*] *Yea, divers prayers for the dead of that kind are still retained in the Roman offices; of which the great Spanish Doctor* John Medina *thus writeth; Although I have read many prayers for the faithfull deceased, which are contained in the Roman Missal, yet have I read in none of them that the Church doth petition, that they may more quickly be freed from pains: but I have read that in some of them petition is made, that they may be freed from everlasting pains.*] *Again there be other prayers* (saith Medina) *wherein petition is made, that God would raise the souls of the dead in their bodies unto bliss at the day of judgement.*]

You see then, that our Question is not whether the dead may be prayed for: but what prayers may be made for them. And therefore to find that about three hundred years after Christ (more or less) men begun to pray for the dead, is no proof that they were not of our Church or Religion; or that therefore we want succession. It was not a praying to be sooner out of Purgatory that then was used, as Papists do, but a Praying for the mercies promised at the Resurrection: And thus we think it lawfull to pray for the dead; were it not for

the accidental evil that might follow with them that will misunderstand and abuse it.

And its further to be noted, that as *Pegna*, *Stapleton* and others confess, the Fathers, Greek and Latine, before mentioned, did believe that men had not their perfect Joyes till the Resurrection; and therefore they had the far stronger motive to pray for the dead. And if Protestants had not been partly of this mind (save only that we put not the soul into hidden receptacles, nor anywhere but with Christ) *Bellarmine* had not found so much occasion of that unworthy calumny against *Calvin* for the words cited by him in his *Instit.* as if he denyed the beatifical vision, if not the immortality of the soul: Even because he took not *our bliss to be perfect till the Resurrection, but somewhat short of what we shall then be.* Now seeing the Fathers were so commonly of that mind, and the *Greeks* and *Æthiopians* are still of that mind, and *Bellarmine* saith *Luther* and *Calvin* are of that mind, you may see that neither in that nor the point of praying for the dead as used by the ancients, is our distance so great as to weaken the proof of our succession, or make us to be of two Churches or Religions.

And here you may see the differences between the Prayers for the dead which are used by the Papists, and by the Eastern Churches to this day. And yet if upon private unsound opinions any should go somewhat further in this point, it followeth not that such error changeth the faith. I desire the Reader that would have a fuller sight of the face of Antiquity in this point, to read Bishop *Usher* of it in the forementioned Answer to the Jesuite.

3. Another point that they much challenge us about, is, *The Veneration or Adoration of Images, Reliques, and the Cross*, to which I may join, *peregrinations to places esteemed by them to be of eminent holiness.* Concerning *Peregrinations*, you may see by a plain Epistle of *Gregory Nyssen* (in the end of his printed works, but in the midst of a *M. S.* in *Paris* Library) written purposely against going on Pilgrimage to *Jerusalem*, what is to be thought of this. He adviseth even the retired Monasticks even in those Countreyes that were near *Judæa*, to forbear such Pilgrimages as dangerous and unnecessary, and not at all commanded

manded in the Scripture. The Papists did as long as they could perswade the world that this Epistle was none of *Gregories*, and when they were made ashamed of that, they would expound it as prohibiting Pilgrimages to none but the Monasticks: And sure if it should be forbidden them, then much more should others be forbidden, that have not the leisure, and pretend not to the devotions which these pretend to. Read but the Epistle it self without either *Molinæus* his notes on our side, or *Gretsers* frivilous answers, and judge as thou seest cause.

As for *Images*, we allow the Historical use of them, and the setting them up in Churches the *Lutherans* allow, and we dislike it only as dangerous and a needless snare, but take not our selves to be of another Church or Religion from those that are otherwise minded: No nor from those that Reverence them as they respect the persons whom they signifie. But its one thing to *use Images*, and another thing to *use them Popishly*, which is to make them *mediate objects of Divine worship*, yea to worship the very *Image it self, and the Cross and the sign of the Cross with the same worship as we do him that is signified by them*: So that we confidently affirm, 1. That the Primitive Church did make no use of Images at all in the worship of God; no nor endure them in the place of Worship. 2. That when they were first brought in, the Popish use of them was still renounced and detested. *Clemens Alexandrinus Protreptic. ad Gent.* saith that [*We are plainly forbidden to use that deceitfull Art*] (of painting or image-making) —— And [*We have no sensible Image made of any sensible matter, but such an Image as is to be conceived with the understanding*] *Origen* against *Celsus lib. 7. page* 373, 384, 386. 387. is large and plain against this use of Images, as the Protestants are. And the *Eliber. Concil. C.* 36. saith [*Placuit picturas in Ecclesia esse non debere, ne quod colitur, aut adoratur in parietibus depingatur. It seemeth good to us, that Pictures ought not to be in the Church, lest that which is worshipped or adored should be painted on Walls*] Some Papists would fain find a sense for this Canon contrary to the words: But *Melch. Canus* plainly saith, that the *Council did not only imprudently but impiously make this law to take away Images, Loc. Theol. lib. 5. cap. 4. conc. 4.* I shall cite no more, but intreat the Reader that is willing to be informed how much

Antiquity was against the Papists in the points of Images, to peruse only *Dallæus de Imaginibus*, *and* Usher *in his Answer to the Jesuite and Sermon to the Parliament*: And I provoke the Papists to confute what is in them alledged if they can.

H. T. hath no better shift to salve their credit (*Manual page* 319, 320.) then to set their own Schoolmen and General Councel together by the ears. The second Council of *Nice* (that did most for Images) did openly renounce the adoring them with Divine honour, and *Tharasius* solemnly professed, *Duntaxat in unum verum Deum latriam & fidem se referre & reponere*] *They did refer and repose faith and divine Worship in the true God alone*] But *Aquinas sum.* 3. *q.* 25. *a.* 3. & 4. maintaineth (as I before observed) that *the Image of Christ, and the Cross and the sign of the Cross are to be Worshipped with Divine worship.*] And what saith *H. Turbervile* to this? Why [*This is a meer school opinion and not of faith with us*: *Urge not therefore what some particular Divines say, but hearken to the Doctrine of Gods Church.* ———] Very good! Is not this so gross a kind of jugling, that would never down if devout ignorance and implicite faith had not prepared the stomacks of the people? 1. You see here that to *contrad & the Determination of a General Council*, is not *of faith* with them. But it is not *against your faith*? Do you give leave to meer school opinions to contradict General Councils? See here what's become of the Popish faith? If the Determinations of Councils be not Articles of faith with you, then you have no faith, but give up your cause: And if they be, then *Aquinas* and his followers are Hereticks. 2. And then see whats become of the Popes Infallibility in Canonizing Saints, that have sainted *Thomas Aquinas* that proves a Heretick by your Law: so that your cause is gone which way ever you turn you. 3. And then see what it is to *pray to Saints*, when some of them are *made Hereticks by your own Laws*. 4. And then also see, at what Unity the Church of *Rome* is among themselves, when it is the very common doctrine of their learned Schoolmen, which contradicteth a General Council: Are you not well agreed that while? 5. And lastly note what a *Holy* Church you have, when the common sort of your most learned Divines are thus made Hereticks: See Bishop *Ushers* allegations of *Th. Arundels* Provincial Council at *Oxford*, 1408,

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ex Guil. Linewood lib 5. And *Jac. Naclantus in Rom. cap.* 1. *fol.* 42. saith [*We must not only confess, that the faithfull in the Church do worship before the Image, as some cautelously speak, but that they adore the Image, without any scruple: yea and that they worship it with the same worship as the Prototype: so that if it be worshipt with Divine worship, the Image must have Divine worship* ——] And *Cabrera in* 3. *part. Thom. qu.* 25. *art.* 3. *disp.* 2. *num.* 15. there cited by *Usher*, saith *that it is of faith that Images are to be worshipped in Churches and without: and we must give them signs of servitude and submission, by embracing, lights, offering incense, uncovering the head*, &c. 2. *That Images are truly and properly to be adored, with an intention to adore themselves, and not only the samplars represented in them. This Conclusion is against* Durandus *and his followers, whose opinion by the Moderns is judged dangerous, rash, and savouring of Heresie: and* M. Medina *reporteth that* M. Victoria *reputed it heretical: but our conclusion is the common one of Divines. If Images be improperly only adored, then they are not to be adored simply and absolutely; which is manifest Heresie. And if Images were to be worshipped only by way of Remembrance, because they make us remember the samplars, which we thus adore as if they were present, it would follow that all creatures are to be adored with the same adoration as God* —— *which is absurd.* 3. *The Opinion of* Saint Thomas, *that the Image must be worshipped with the same act of adoration, as the samplar which it representeth, is most true, most pious, and very consonant to the decrees of faith*] Thus *Cabrera*, who adds that this is the doctrine of *Thomas* and all his Disciples and almost all the old Schoolmen, and particularly of *Cajetan, Capreolus, Paludanus, Ferrariensis, Antoninus, Soto, Alexand. Ales. Albertus Magnus, Bonaventura, Richardus de media villa, Dionysius Carthusianus Major, Marsilius, Thom. Waldensis, Turrecremata, Clichtovæus, Turrian, Vasquez*, &c. And *Azorius* saith [*It is the constant opinion of Divines,*] *Institut. Moral. tom.* 1. *lib.* 9. *cap.* 6. Yea in the Roman Pontifical published by the Authority of *Clement* the eighth, it is expressed, that [*The Legates Cross shall have the right hand, because Divine worship is due to it* See here whether the Pope himself be not an Heretick, and the Pontifical contain not heresie, and the whole rabble of the

Schoolmen hereticks, by contradicting the determination of the General Council at *Nice* 2. which *H. T.* citeth, and the doctrine which he saith is the doctrine of Gods Church, such is the faith and unity of the Papists.

But they will say still *that though all these worship the very Cross and Images themselves, and that with Divine worship, yet there be some of a better mind, that do but worship God by the Image, such as* H. T. *&c. Answ.* And do you think that rational Pagans did not know as well as you that their Images were not Gods themselves, and so worshipped them not as Gods, but as the representers and instruments of some Diety? *Lactantius Instit. lib. 2. cap. 2.* brings them in saying thus [*Non ipsa*, &c. *We fear not them, but those whom they represent, and to whose names they are consecrated* [And *Arnobius* thus [*Deos per simulachra veneramur: It is the Gods that we worship by Images*] And *Augustine* thus reporteth the Pagans sayings [in *Psal.* 96. *Non ego lapidem*, &c. *I do not worship that stone, nor that Image, which is without sense*] And in *Psal. Psal.* 113. *conc.* 2. [*Nec simulachrum, nec dæmonium colo*, &c. *I worship neither the Image, nor a Spirit in it; but by the bodily likeness I behold the sign of that which I ought to worship.*] Yea that many of them renounced the worshipping of Devils, appeareth by *Augustines* repott of their words, in *Psal.* 96. [*Non colimus mala dæmonia*, &c. *We worship not evil spirits: It is those that you call Angels, that we worship, who are the powers of the great God, and the Ministers of the great God*] To whom *Austin* answers [*Would you would worship them* (that is, honour them *aright*,) *then you would easily learn of them not to worship them*] And doubtless few could be so silly as to think there were as many *Jupiters* or *Apollos* as there were Images of them in the world. So that you see here that some of the Pagans as to Image-worship disclaimed that which the Papists ascribe to them, *viz. Divine worship.*

Oh but saith *H. T. tell us not of particular Doctors, but of the Doctrine of Gods Church. Answ.* What not of Saint *Thomas*? What! not of the Army of School Divines before mentioned? What! not of the [*Communis sententia Theologorum*:] the common judgement of Divines? for so they call it; What? not of that which is *de fide, or consonant to it, and whose con-*

trary

trary is hereſie, or *ſavours of Hereſies?* (as they ſay of *Durandus* opinion) what! not of Pope *Clement* the eighth and the Romane Pontifical? (*pag.* 672.) wonderful! are all theſe *no body* in your Church? O admirable harmony that is in your united Church!

But you can agree to leave out the ſecond commandment leſt the very words ſhould deter the people from Image worſhip; and to make an irrational diviſion of the tenth to blind their eyes. And yet you cry up the Teſtimony of the Fathers, when you are fain to hide one of the ten commandments, ſo that thouſands of your poor ſeduced followers, know not that there is ſuch a thing. No wonder if you caſt away *Gregory Nyſſen's* Epiſtle againſt *Pilgrimages*; and *Epiphanius* his words (in the end of his Epiſtle to *Johan. Heroſol.*) againſt Images; and if *Vaſquez* (in 3 *Thom. diſp.* 105. *c.* 3.) contrary to the plain words do fain that it *was the Image of a prophane or common man that* Epiphanius *puld down*; *and* Al. Cope (Dial. 5. c. 21.) ſay, *that the epiſtle is counterfeit and not Epiphanius's*: and if *Bellarmine* (*de Imag. c.* 9.) and *Baronius* (*ad an.* 392.) ſay *that this part of the Epiſtle is forged*: and if Alphonſ. a Caſtro. (cont. Hæreſ. de Imag.) *reproach* Epiphanius *for it as an Iconoclaſt*: ſo well are you agreed alſo in the confutation of the Fathers Teſtimonies, that any way will ſerve your turn, though each man have his ſeveral way. Fair fall *Vaſquez* that plainly confeſſeth, that *indeed the Scripture doth forbid not only the worſhip of an Image for God, but alſo the worſhiping of the true God in an Image*: *but* ſaith *that this commandment is now repealed, and therefore under the Goſpel we may do otherwiſe.* (*Vaſq. li.*2. *de Adorat. Diſp.* 4. *c.* 3. *Sect.* 74. 75. *& c.* 4. *Sect.* 84.

But of this point I ſhall ſay no more now but this. 1. Many Chriſtian Churches do reject Images from their Churches and worſhip as well as Proteſtants. 2. More reject ſtatues that reject not pictures. 3. Many that keep them, worſhip not them, nor God in them, or by them, as by a mediate object. 4. General Councils have been againſt Images, that want nothing but the pleaſure of the Pope to make them of as good authority as the Council that was for them. 5. That Council that was for them (*Nice* 2.) condemneth the Schoolmen and Pope *Clement* himſelf as Hereticks, for

for worshiping them, or the Cross with Divine worship. 6. I again urge any Papist *to answer Dallæus* book rationally that can. 7. To spare me the labour of saying more of the judgement of the ancient Catholick Church against the Popish use of Images, I desire the Reader to peruse what *Cassander* an honest Papist hath written to that end, *Consultat. de Imag. et simulac.* who begins thus [*Ad Imagines vero sanctorum quod attinet, certum est, initio prædicati Evangelii aliquanto tempore inter Christianos, præsertim in ecclesiis, imaginum usum non fuisse, ut ex Clemente & Arnobio patet: Tandem picturas in ecclesiam admissas ut rerum gestarum historiam exprimentes &c.* ———] And he produceth abundance from antiquity against the present Popish use of them.

4. Another point in which the Papists pretend to better Countenance from Antiquity then we, is the point of *the Corporal presence with Transubstantiation:* But of this there is so much said by multitudes of our Divines, that I shall now say no more, but desire the studious to Read at least Bishop *Ushers* Answ. to the Jesuite of it, and *Edmundus Abertinus de Eucharistia*: a Treatise so full of evidence from Scripture, Reason, and the judgement of the Fathers, that I boldly challenge all the Papists in the world to give a tolerable answer to it, that is a better then that is given.

When we have thus shewed them the stream of Antiquity to have been against them, they pass us by, and thrust into the ignorant peoples hands, a few musty scraps of abused words, which are answered and cleared over and over: Thus do *H.T. D. Baily*, and others.

5. In the point of Satisfaction and Purgatory, besides what *Sadeel*, *Chamier* and others have said, *Usher* and the foresaid *Dallæus* in a full Treatise have shewed the Papists nakedness from Antiquity, so that modesty should forbid them to pretend the Fathers for them any more, if any modesty be left.

6. About their Fasts (though that be no essential of Religion) both the time, manner *&c.* is so fully spoak to by the said *Dallæus* in another just volume *de Jejuniis*, that Popery in this also is openly condemned by the Fathers in the view of the impartial considerate world.

The point of Free will, and most of the rest in which they imagine that we dissent from Antiquity or the Eastern Churches,

I have spoak to already in my first Book against Popery. I had thought to have gone through the rest particularly, at least the rest mentioned by *H. T.* and *D. Baily*; but finding them so frequently and fully handled already, I will forbear such labour in vain.

CHAP. XXVI.

Detect. 17. ANother of the Papists Deceits, and one of the Principal that they support their cause with, is, *A false interpretation and application of all the sayings of the Fathers, which they can but force to a shew of countenancing their supremacy.* That you may find out their jugling in this, I shall shew you some of of their Footsteps more particularly.

1. *Any claim that their own ambitious Bishops have made to a further power then was due to them, they use as an Argument for their universal soveraignty:* when as we deny not but that there was too much pride and Ambition in their Prelates (which is all that this will prove;) even in some that otherwise might be good men. We deny not but that *Zosimus* would fain have extorted a confession of his usurped power, and a submission to it from *Aurelius*, *Augustine*, and the rest of the *Africane* Council. But yet he could not do it. We confess that *Leo* the first, and *Gregory* the first, and others, were very busie for the extending of their power: And that the Romane Bishops were long endeavouring to have put the halter on the *Africanes* heads, yea and long about the French before they got them under. And shall these partial ambitious men be the witnesses? And because they would have had more power, doth it follow that it was their due?

2. Again, *if they find that any distressed Churches or Bishops have but sent to* Rome *for help, they presently gather thence that they took the Pope to be Christs Vicar General.* As when *Chrysostome* sent to *Innocent*, and *Basil* and the rest in the East did send so oft for help into the West, when as the reasons were but such as these; 1. Because *Rome* during the Emperors residence there, was the place where life or death was last pronounced on every mans

cause by the secular power: and therefore the Bishop of *Rome* had the greater opportunity to befriend other Churches. 2. And afterwards *Rome* had a great secular influence on the Empire. 3. And because in the divisions of the East about Arrianisme, they thought the countenance of the Orthodox in the West might have done somewhat to turn the scales. 4. Because the Bishop of *Rome* being taken for the Patriarch of the first place, his voice might do much against an adversary.

I will delay you now which no more instances, then those of *Basils* time from the East. *Eusebius*, *Meletius*, *Basil*, and the rest of the Orthodox, being both pestered with the *Arrians*, and all to pieces also among themselves, do send for help to the West. (*Basil. Epist.* 69.) But to whom? and for what? Not to the Bishop of *Rome* only, nor by name, but equally to the Bishops of *Italy* and *France*, without any mention of the Romane power. And it was not that the Pope might decide all by his soveraign power, which certainly was so neer a way to their relief, that no wise man can imagine them so mad as to forget it, if it had been a thing then known and approved of. But only they desire that some may be sent to help them to be the stronger party in a Synod, or at least some one to comfort them, and put some countenance on their cause. And *Epist.* 70. *Basil* writeth himself (in the name of the rest:) but to whom [*To the Bishops of* France *and Italy.*] and *France* before *Italy*, without taking notice of an *universal Head* of the Church at *Rome*. And what doth he so importune them for? not that the Pope would decide the controversie: but that they would acquaint the Emperour with their state (because the West had an Orthodox Emperor, and the East an *Arrian*) or send some to them to see how it stood with them: so that it was but either help from the Emperor, or countenance from the number of Bishops (because they were over voted quite at home) that they desired. So *Epist.* 74. *Basil* again writes, [*to the Bishops of the West*;] (and so no more to the Romane Bishop then the rest,) and he giveth these as his Reasons [*For*, (saith he) *what we here speak is suspected, as if we spoke through private contention.* —— *But for you, the further you are remote from them by habitation, so much credit you have with the people, whereto is added that the grace of God helpeth you to relieve the oppressed: And if* Many *of you unanimously decree the same:*

same things, it is manifest that the multitude, will produce a certain reception of your opinion.] Wonderful! if there were then a Vicar General of Christ at *Rome*, that it never came into their mind to crave his decision or help, as such?

O but say the Papists, that was because they had to do only with the *Arrians*, that cared for no authority that was against them. *Answ.* 1. But would these *Arrians* have so much regarded the votes of the *French* and *Italian* Bishops, yea or a few men sent from them, and yet not regard the Head of the Church? The *Arrians* sure had heard of this Headship, if any had. And would not the Orthodox desire so much as a word from *Rome* for this advantage? 2. But it is false that they were only the *Arrians* that they called for help against. They expressly say, that it was *also because they were divided among themselves*, (by personal quarrels.) How importunately doth *Gregory Nyssen* afterward call for help from others, and telleth *Flavianus* in his *Epist.* to him, of their misery as if all were lost? And the only sad instance was, that *Helladius* (counted a good Bishop) had proudly neglected him, and made him stand at his door (when he went to visit him) a great while before he was let in; and then did not bid him sit down; and then did not speak to him first but two or three strange angry words. This was the great business. But to proceed with *Basil. Epist.* 77. he falls to chiding the Western Bishops, for not sending to them, nor regarding them and their communion: and to touch their pride, he addeth, [*We have one Lord, one faith, one hope: Whether you think your selves the Head of the universal Church: the head cannot say to the feet, I have no need of you; or if you place your selves in the order of other Church-members, you cannot say to us, we need you not.*] And would you here believe that the Papists have the faces to cite this passage of *Basil*, for their Headship, because here is the word *Head!* When as its plain, 1. That *Basil* by the *Head* means but the *chiefest part*, and not the *soveraign power*. 2. That he speaks to *all the Bishops of the West*, and not only to the *Romane Bishop*. 3. That he doth it as a smart reproof of their arrogancy, and not in any approbation at all. But any thing will serve them. More from *Basil* I shall have occasion to mention anon.

3. Note also, that when *the Papists find but any Heresie condemned by the Bishop of* Rome, *they cite this as a testimony of their Soveraignty*: As if other Patriarch and Bishops condemned them not as well as they; Or as if we knew no that the Church desired the most general vote against Hereticks, and therefore would be loth to leave so great a Bishop out.

4. *And when they find the Pope excommunicating forreign Bishops, they cry up this as a Testimony of his Headship*: As if we did not know, 1. That to refuse Communion with another Church or Bishop is no act of Jurisdiction over them. 2. That other Bishops have made bold also to excommunicate the Pope: I'le now but recite those words of *Nicephorus lib.* 17. *cap.* 26. which you use to glory in (as many do in their own shame) [*Vigilius* (saith he) *proceeded to that insolency, that he excommunicated* Mennas *for four moneths. And* Mennas *did the same by him*: *But* Justinian *being moved to anger with such things, sent some to lay hold on him. But* Vigilius *being afraid of himself, fled to the Altar of* Sergius *the Martyr, and laid hold on the Sacred Pipes, would not be drawn away till he had pul'd them down* —] But by the Mediation of the Empress *Theodora*, the Pope was pardoned, and *Menna* and he absolved one another. A fair proof of the Vicarship! 3. And so it was, that Pope *Honorius* was condemned for an Heretick by two or three General Councils.

5. Also *when they meet with any big words of their own Popes (as I command this or that) they take it for a proof of the Vicarship*: As if big words did prove Authority. Or as if we knew not how lowlily and poorly they spoke to those that were above them. As *Gregory* the first for instance, was high enough towards those that he thought he could matter: but what low submissive language doth he use to secular Governors that were capable of overtopping him? And what flattering language did his successors use to the most base murderers and usurpers of the Empire?

6. Another Roman deceit is this; *When they find any mention of the exercise of the (now thriving) Roman Power, over their own Dioceses or Patriarchal circuit, they would hence prove his universal Power over all.* And by that Rule the Patriarch of *Alexandria* or *Constantinople* may prove as much.

7. Also

7. Alſo *when they meet with the paſſages that ſpeak of the elevation of their Pope to be their firſt Patriarch, in the Roman Empire, or any Power that by the Emperors was given him, they cunningly confound the Empire with the world, and eſpecally if they find it called by the name of the world; and they would perſwade you that all other Chriſtians and Churches on earth, did aſcribe as much to the Biſhop of* Rome, *as the Roman Empire did.* Its true that he was in the *Empire* acknowledged to be firſt in order of dignity, becauſe of *Rome* the ſeat of his *Epiſcopacy*; eſpecially when General Councils began to trouble themſelves and the world about ſuch matters of precedency. And its well known from the language of their writers, as well as from the words of *Luke* 2. 1. that they uſually called *the Empire all the world*: And from ſuch paſſages would the Papiſts prove the Primacy at leaſt of the Pope over all the world. But put theſe Juglers to it, to prove if they can, that beyond the Rivers *Meroes and Euphrates*, and beyond the bounds of the Roman Empire, the Pope did either exerciſe Dominion, or was once ſo much as regarded by them, any more then any other Biſhop, except there were any adjacent Iſland or Countrey that had their dependence upon the Empire. I hope they will not deny that the Church extended much beyond the Empire. (Though our Hiſtory of that part of it be much defective.) And let them prove if they can, that ever any of thoſe Churches had any regard to the Roman Biſhop, any more then to another man. Let them tell you where either the Empire of the Abaſſines or any other out of the line of the Imperial power, was any whit like ſubject to the Pope.

8. But their chief fraud is about *names* and *words*. *When they meet with any high complemental title given to the Biſhop of* Rome, *they preſently conclude that it ſignifieth his Soveraignty.* Let us inſtance in ſome particulars, and ſhew the vanity of their concluſions from them.

1. Sometimes the Roman Biſhops are called [*Summi Pontifices*,] the *chief Popes*: and hence ſome gather their Supremacy. But I ſuppoſe you will believe *Baronius* (their chief flatterer) in ſuch a caſe as this. And he tells you in *Martyrolog. Roman. April.* 9. that [*Fuit olim vetus ille uſus in Eccleſia, ut Epiſcopi omnes, non tantum Pontifices, ſed & ſummi Pontifices dicerentur*—

tur——— i. e. *It was the ancient custom of the Church to call all Bishops not only* Pontifices *Popes, but chief Popes*] And then citing such a passage of *Hierom Epist.* 99. he addeth [*Those that understand not this ancient custom of speech, refer these words to the Popedom of the Church of* Rome.)

2. As for the names *Papa*, Pope, *Dominus*, *Pater Sanctissimus*, *beatissimus*, *dei amantissimus*, &c. its needless to tell you that these were commonly given to other Bishops.

3. And what if they could find that *Rome* were called *the mother of all Churches?* I have formerly shewed you, where *Basil* saith of the Church of *Cæsarea*, that it is *as the mother of all Churches in a manner.* And *Hierusalem* hath oft that Title.

4. Sometime they find where *Rome* is called *Caput Ecclesiarum*, and then they think they have won the cause. When if you will consult the words, you shall find that it is no more then that *Priority of Dignity* which (not Christ, but) the Emperours and Councils gave them, that is intended in the word. Its called the *Head*, that is, the *chief Seat in Dignity*, without any meaning that the Pope is the universal Monarch of the world.

5. But what if they find the Pope called *the Archbishop of the Catholick Church, or the Universal Bishop?* then they think they have the day. I answer, indeed three flattering Monks at the Council of *Calcedon*, do so superscribe their libels; but they plainly mean no more then *the Bishop that in order of dignity is above the rest*; And many particular Churches are oft called *Catholick Churches.* There's difference between [*A Catholick Church*] and [*The Catholick Church.*] And the Bishop of *Constantinople* had that Title, even by a Council at *Constant. an.* 518. before the Bishop of *Rome* had it publikely, or durst own it: It was setled on the *Patriarch of Constantinople* to be called the *Oecumenical or Universal Patriarch.* Who knoweth not that Emperours gave such Titles at their pleasure? *Justinian* would sometime give the Primacy to *Rome*, and at another time to *Constantinople*, saying [*Constantinopolitana Ecclesia omnium aliarum est caput: The Church of* Constantinople *is the Head of all other Churches.*] *An. Dom.* 530. *C. de Episcopis. l.* 1. *lege* 24. And its known that this *Justinian* that sometime

time calls *Rome the Head*, did yet when the fifth General Council had condemned *Vigilius Pope of Rome*, permit *Theodora* his Empress to cause him to be fetcht to *Constantinople*, and drag'd about the street in a halter, and then banished, till they had forced him to subscribe and submit to the Council: even as they had deposed Pope *Silverius* his predecessor. And *Baronius* himself mentioneth a *Vaticane* Monument which as it calls *Agapetus Episcoporum princeps* on one side, so doth it call *Menna* [*the Apostolick Universal Bishop*:] Which *Baronius* saith, doth mean no more then that he was *Universal over his own Provinces*: aad if that be so, any Bishop may be called *Universal*. And do not these men know what Council of *Carthage* decreed that the Bishop *primæ sedis* should be called neither *Summus Sacerdos*, nor *Princeps Sacerdotum, vel aliquid hujusmodi, tantum Episcopus primæ sedis*: i. e. *Not the chief Priest, or the chief of Priests but the Bishop of the first seat*] And how long will they shut their eyes against the Testimony of two of their own Popes, *Pelagius* and *Gregory* the first that condemned the name of *Universal Bishop*?

Sometime they find the Church of *Rome* called *Apostolick*, and so were others as well as that, as is commonly known.

And sometime the Pope is called the *Pillar of the Church*; And what of that? so are many others as well as he; as all the Apostles were as well as *Peter*? The Church is *built on the Foundation of the Apostles and Prophets*. That the Pastors of the Church were ordinarily called the *Pillars and props* of it, as by *Nicephorus Gildas, Theodoret, Basil, Tertullian, Dionysius, Hierom, Augustine, &c.* you may see proved in *Gatakers Cinnus page* 395, 396.

And lastly, when the Papists read their Popes called the *Successors of* Peter, they take this as a proof of their Soveraignty. Whereas 1. *Peter* himself had no such Soveraignty. 2. They succeed him not in his Apostleship. 3. They are called *Pauls Successors* as well as *Peters*. 4. *Others* are called *Peters Successors* too as well as they, by the Fathers. 5. And other Bishops ordinarily are called the *Apostles Successors*, and other Churches called *Apostolick Churches*.

I shall only set before them the words of one man at this time,

time, (*Hesychii Hierosol. apud Photium Cod.* 269.) and desire them to tell me whether ever more were said of the Pope, yea or of *Peter*, then he saith of *Andrew*, calling him [*Chori Apostolici primogenitus, primitus defixa Ecclesiæ columna*, Petri Petrus, *fundamenti fundamentum*; *principii principium vel primitiæ, qui vocavit antequam vocaretur, adduxit priusquam adduceretur*] i. e. [*The first begotten of the Apostolick* Chore, *the first fixed Pillar of the Church*; *the* Peter *of* Peter, *or the Rock of Peter, the Foundation of the Foundation*; *the Principal of the Principal, who called before he was called, and brought* (*others*) *to* (*Christ*) *before he was brought to him* (*by any others.*)

And the same *Hesychius* saith of *James apud Photium Cod.* 275. [Πῶς ἐγκωμιάσω, &c. i. e. *With what Praises may I set forth the servant and Brother of Christ, the chief Emperour* (*or Commander or Captain*) *of the New* Hierusalem; *the Prince or chief of Priests, the President or Principal of the Apostles, the Crown or Leader among the Heads, the principal Lamp among the Lights*; *the principal planet among the Stars*; Peter *speaketh to the people*; *but* James *giveth the Law* (*or sets down the Law*)] Can they shew us now where more then this is said of *Peter* himself? Much less of the Pope?

Chap. XXVII.

Detect. 18. ANother of the Principal Deceits of the Papists, is, *the forging and corrupting of Councils and Fathers, and the citation of such forgeries.* Be carefull therefore how you receive their Allegations, till you have searched and know the Books to be genuine, and the particular words to be there, and uncorrupted.

They have by their greatness obtained the opportunity of possessing so many Libraries, that they might the easilyer play this abominable game. But God in mercy hath kept so many monuments of Antiquity out of their hands, partly in the Eastern, and partly in the Reformed Churches, as suffice to discover abundance of their wicked forgeries and falsifications.

Of

Of their forging Canons, yea feigning Councils that never were, (as *Concil. Sinneſſan. Concil. Rom. ſub Silveſtr.* See Biſhop *Vſhers Anſwer to the Jeſ. pag.* 12, 13. As alſo of their forging *Conſtantines Donation*, and *Iſidore mercators* forging of a fardell of Decretals; and of their falſifying and corrupting in the Doctrine of the Sacrament, the works of *Ambroſe*, of *Chryſoſt.* (or the *Author operis Imperfecti,*) of *Fulbertus Biſhop of Chartres*; of *Rabanus of Mentz*, of *Bertram, or Ratrannus*, &c. Read I pray you the words detecting their horrible impious cheats.

But their *Indices expurgatorii* will acquaint you with much more. And yet their ſecreter expurgations are worſt of all.

What words of *Peters* Primacy, and others for their advantage, they have added to *Cyprian de unitate Eccleſiæ*, ſee in *Jer. Stephens* his Edition of it, where much more additions to *Cyprians* works are detected out of many *Oxford* Manuſcripts.

Andreas Schottus the Jeſuite publiſhing *Baſils* works at *Antwerp* Lat. A. D. 1616. with Jeſuitical fidelity, left out the Epiſtle, in which is this paſſage following, which ſhould not be loſt: ſpeaking of the Weſtern Biſhops he ſaith [*verily the manners of Proud men do uſe to grow more inſolent, if they be honoured. And if God be merciful to us, what other addition have we need of? But if Gods anger on us remain, what help can the pride of the Weſt bring us? when they neither know the Truth, nor can endure to ſpeak it; but being prepoſſeſſed with falſe ſuſpicions, they do the ſame things now, which they did in the caſe of* Marcellus, *contentiouſly diſputing againſt thoſe that taught the truth, but for Hereſie, confirming it by their authority. Indeed I was willing (not as repreſenting the publike perſon of the Eaſt) to write to their Leader* (Damaſus) *but nothing about Church matters, but that I might intimate that they neither knew the truth of the things that are done with us, nor did admit the way by which they might learn them. And in general, that they ſhould not inſult over the calamitous and afflicted, nor think that Pride did make for their dignity, when that one ſin alone is enough to make us hatefull to God*] ſo far *Baſil* in that Epiſtle left out by the Jeſuite; in which you may ſee the Romane power in thoſe daies, in the conſciences of *Baſil* and ſuch other Fathers in the Eaſt.

And (by the way) how *Tertullian* reverenced them, you

may see *lib. de pudicit. pag.* 742. where he calls *Zepherinus*, as we say, all to naught: And the *Asian* Bishops condemning of *Victor*, with *Irenæus* his reproof of him; *Cyprians* and *Firmilians* condemning *Stephen*: *Marcellinus* his condemnation by all: *Liberius* his being so oft Anathematized by *Hilary Pictav.* the resistance of *Zosimus* and *Boniface* by the Africans, &c. shew plainly in what esteem the now-infallible universal Head was then among the Fathers, and in all the Churches. But when the Papists come to the mention of such passages, what juglings do they use? sometime they silence them: sometime they pass them over in a few words that are buried in a heap of other matters: sometime they bring in some forgeries to obscure them. But commonly they make a nose of wax of Councils and Fathers, as well as of Scripture, and put any ridiculous sence upon them that shall serve their turns, though perhaps six men among them may have five or six Expositions.

An Epistle of *Ciril* of *Jerusalem* to *Austin* is forged by one, that their *Molanus* calleth *A barbarous impostor* (*Histor. Imag. l.* 3. *c.* 36.) about the miracles of *Hierom*; where Purgatory and other errors are befriended. When as *Ciril* himself dyed thirty years before *Hierome*. And yet *Binsfield*, *Suarez* and other of the most learned Papists stick not to make use of this forgery for all that.

But it would be tedious to recite their particular forgeries. The studious Reader may find many of them discovered up and down by Bishop *Usher* and other of our Writers. And for his fuller help, I advise him to read Dr. *Reignolds de Libris Apocryph.* and Dr. *Th. James* his corruptions of the Fathers, and *Sculletus* his *medulla patrum*: yea of the Papists themselves, read *Sixtus Senensis* his *Bibliothec.* and *Bellarm. de Scriptorib. Eccles.* and *Possevines Apparatus*, and *Erasmus* censures on the Fathers which he dealt with: But especially let him not be without *Cooks censura Patrum*, and *Blondell on the Decretals*; to which also add *Rivets Critica Sacra*, and *Dallæus de Pseudepigraphis.*

Of their abominable Legends I shall say nothing, but that the wiser sort of themselves are ashamed of them. And if any Ancients have abused the Church by shameless forgeries, the Papists make use of such as confidently as if they were the word of God.

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For instance, Let any man but read over the Books of *Basil* Bishop of *Selencia* (if it be his indeed) of the life & Miracles of *Thecla*, and try his faith upon it, whether he be able to believe that Thecla *stood so long at the window to hear* Paul *while all those daily applications and orations were made to her? that* Demas *and* Hermogenes *were there to stir up the people against* Paul *as a deceiver, under the cloak of being his companions; that any of those Orations recited are true, when the Author like a professed fabler useth to say* [I suppose thus or thus they said:] *that her Mother* Theoclæa, *and her lover* Thamiris *were on the sudden so cruel as to burn her, while they are said so much to burn in Love to her; that when* Thecla *had formed her body like a Cross, and cast her self into the flaming pile, the flames in reverence of the Cross, became as a Chamber to her, covering her like a vault from the peoples sight, and not approaching her; and that the earth making a grievous noise, the showrs and hail destroyed the people, and* Thecla *went her way without observance, finding* Paul *and* Onesiphorus *hid in a Sepulcher at prayer for her: that* Paul *permitted her to cut her hair, and change her habit, and become his fellow travailer; that* Alexander *the Governour was so inflamed with her beauty at* Antioch, *even before she came in full sight of the people in the City Gate, that he could not forbear, but presently must leap upon her like a mad dog; that she tore his Cloak, and threw off his Crown, and so saved her Virginity; that for this she was cast and tyed to wild beasts, and the Lyons couched to her, and one Lyoness fought for her, and killed the rest that assaulted her; that yet they turned more upon her: that she leaped into the Fish pond among the devouring Sea Calvs; and that fire from Heaven came down into the Water, and there made her a chamber, and saved her from those Sea-beasts; that* Falconilla's *soul appeared to her Mother* Tryphæna *to beg* Thecla's *prayers that she might be admitted into heaven, telling her how much* Thecla *was admired in Heaven.* (She knew who was admired in Heaven before she could be let in:) that *at* Thecla's *prayers she was admitted into heaven;* (but tells us not where she was before:) *that when* Thecla *was again tied to wild bulls, and fire set to their posteriors to enrage them, the fire killed them, and burnt the bonds, and she was unhurt. That* Thecla *again puts on mans cloaths, and seeks* Paul; (whether she wore breeches I find not;) *that*

Paul *hereupon pronounceth her an Apostle* (a predecessor of Pope *Joan*) and *ordaineth her to go and preach the Gospel: and appointeth her to one Pagan City* (as if either women were Apostles, or ordained to be preachers of the Gospel, that by *Paul* were forbidden to speak in the Church: or Apostles were confined to a City:) *that she fixed at* Seleucia, *and there converted and baptized many, and at last* (*after many miracles*) *did not die, but entred alive into the earth, which opened it self for her in the place where the holy Table stood; that after her death she wrought those one and thirty miracles that fill a second Book, and many more; appearing to this* Basil, *and encouraging him when he was weary, to go on in the writing of her praises, and plucking him by the ear, and so curing his headach, which else would have prevented his Oration in her praise the next day*, with abundance more that are more strange then this.

I have instanced but in this one case of *Thecla*, because it would be endless to tell you of all the rest of their fictions (were I acquainted with them all) Nor do I mention this as one of their Legends, no nor as a piece of *Metaphrastes*, but as the works of St. *Basil* (not *Basil* the great) an ancient Father. Now either this is *Basils* work, or it is not. If it be not, then you see what trust is to be given to the Papists Antiquities, and supposed Fathers: For this is one of them, and this story vindicated by *Petrus Pantinus*, yea by no less a man then the Great *Baronius*, the Master of Antiquities, who *Annal. Tom.* 1. *ad. An. D.* 47. bringeth a whole Army of Fathers to attest the Acts of *Thecla*, and approveth of this of *Basils*, and the like of *Metaphrastes*. Two Testimonies trouble him shrewdly. One is no later then *Tertullian*, who (*de Baptis. cap.* 18.) saith thus [*But if any women read the pretended writings of* Paul, *and defend the example of* Thecla, *for womens Liberty to teach and baptise, let them know that a Presbyter in* Asia, *that framed that writing, putting* Pauls *name instead of his own, was cast out of his place, being convicted of it, and confessing that he did it in love to* Paul.]

The other is *Hierons* testimony *de Script. Eccles.* who citing the fore-cited words, saith [*The travails therefore of* Paul *and* Thecla, *and the whole fable of the baptized Lyon, we reckon among Apocryphal writings: For how can it be that the inseparable*

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companion of the Apostle (Luke) *was ignorant of this only among all his matters?*]

But yet *Baronius* thinks that these are not the same Books that *Tertullian* and *Hierom* speak against: and why so? *Because* 1. *Here is no mention of* Theclaes *Preaching and Baptizing, nor of the Lyon baptized.* 2. *Because so many Fathers attest the story.* But the first is a visible falshood, contrary to the expres words of the story, which feign *Paul* to have sent her to preach as a true Apostle, and mention her baptizing the people of *Selencia.* And for the *baptized Lyon*, perhaps *Hierom* spoke *de baptismate sanguinis*: and meant the Lyon that dyed in the defence of *Thecla*: And in that place *Thecla* is brought as calling *Death a Baptism*: However that word which might easily be mistaken, is no great disproof that this is the same story. And for the Fathers Testimony, as we believe that a famous Martyr called *Thecla* there was, from whence the occasion of the story rose, so it doth but shew how unfit the Fathers are to be the Authors of our Faith, or to be esteemed infallible, that so easily believe and recite the forged stories of an Asiatick Presbyter, even when *Tertullian* had before revealed the deceit.

But if really this Book was written by *Basil* of *Seleucia*, and was not spurious, then we yet further see, that they that rest upon the Holy Scriptures alone for the matters of their faith, do take a surer wiser way, then they that build all on the credit of such credulous imprudent fabulous Fathers as this author was.

By this little taste you may see how their Records and Testimonies from Antiquity are to be trusted: Even as *Zosimus* report of the Nicene Canon to the African Council was, who proved it a forgery, and so rejected it, when the writings are only in their keeping, and their interest calleth them to deprave them, they are little to be trusted; who dare venture to corrupt those that are in the hands of the Christian world.

Chap. XXVIII.

Detect. 19. ANother of the Popiſh devices is, *when they have laid their own cauſe upon ſo many forgeries, and uphold it by ſo many falſe reports, to make the people believe that it is we that are the lyars, and that we are not to be believed in any thing that we ſay of them: and that we miſreport the Fathers, belye the Roman Catholicks, and therefore no man ſhould read our Books, or diſcourſe with us, ſo as to afford us any credence.* So that indeed they get as much by meer perſwading the people that we are Lyars, as by any way that I know. We cannot tell them what is in their own Writers, but the ignorant people are commonly taught to ſay, *we ſlander them.* Though we cite the book, and page, and line, and tell them that they were printed at *Rome*, or *Colen*, or *Antwerp*, or *Paris*, by men of their own Profeſſion, yet they believe us not, for they are inſtructed to hold us for lyars, that we may be uncapable of doing them good. If we cite any of the Fathers, they tell us that we miſalledge them, or have corrupted them, or they ſay no ſuch thing. If we ſhew them the books publiſhed by their own Doctors, and licenſed by their Superiors, and printed by Papiſts, yet they will not believe us. And ſo they are taught the eaſieſt way in the world to repell the truth, and confute thoſe that would do them good. It is no more but ſay, *you lye*, and all's done.

In ſuch a caſe as this, what is there to be done? Ignorance and Incredulity thus purpoſely conjoyned, are the wall of braſs that is oppoſed to our endeavours. To what purpoſe ſhould we ſpeak to them that will not hear? In ſuch a caſe I know but one of theſe two wayes. 1. To endeavour to revive the ſtupified humanity and Reaſon of theſe men: and ask them, Is Religion the work of a man or of a beaſt? Of a wiſe man, or of a mad man? Is it a Reaſonable or an Unreaſonable courſe? If it be Reaſonable, why then will you go without Reaſon upon other mens bare words? But if you are ſo little men as to venture your ſouls without Reaſon, me thinks you ſhould not venture againſt it? Would you reſt on the bare word of one of theſe men, if it went againſt Reaſon? If ſo, then you renounce

nounce your manhood. But suppose you will be so unreasonable, yet I hope you have your five senses still? What if a Priest shall tell you that the Crow is white, and the snow is black, or that you see not when you know you see, will you believe him? If you will believe them before your eyes, and taste, and feeling, then I have done with you; who can dispute with stocks and stones, or men so far forsaken of God, as to renounce all their senses? But if you will not believe a Priest against your eyes, and other senses, then why do you believe him that Bread is not Bread, and Wine is not Wine, when the eyes, and smell, and taste of all men say it is? And if your senses tell you that your Priests deceive you in one thing, me thinks you should not be so confident of them in other things, as to believe and hearken to none but them.

2. If this will not serve, try whether you can procure their Priests to discuss those points before the incredulous people, that so they may hear both sides speak together. Get a conference between them, and some experienced judicious Divine. But this will hardly be obtained. For if it be to dispute with one that is able, they'l presently pretend a danger of persecution: and no promise of security will satisfie them. But if it be a weak unexperienced man that challengeth them, then they will venture, and take the advantage.

If nothing else can be done, it is the best way to offer them some small Book against Popery to read. If they are so captivated that they will neither Hear nor Read, and their Leaders will not be drawn to a Dispute, I know not what to do but leave them, and let them take what they get by their unreasonable obstinacy: They are unworthy of truth that see no more by it.

CHAP.

Chap. XXIX.

Detect. 20. ANother of their deceits *is by pretended Miracles.* If they do but hear of a Wench that hath the *ſtrangulatus uteri*, or *furor uterinus*, or ſuch *hyſterical Paſſions* in any violent degree, they preſently go to caſt the Devil out of her, that ſo they may make deluded people think that they have wrought a Miracle. And uſually the Countrey people, and perhaps the diſeaſed woman her ſelf, may be ſo much unacquainted with the diſeaſe, as verily to believe the Prieſts, that they have a Devil indeed: and ſo turn Papiſts when the cure is wrought, as thinking it was done by the finger of God. The nature of this diſeaſe is to cauſe ſuch ſtrange ſymptoms, that moſt ignorant people that ſee them, do think that the perſons are either bewitched, or have a Devil. At this very time while I am writing this, I am put to diſſwade a man from accuſing one of his neighbours of witchcraft, becauſe his daughter hath this diſeaſe, and cryeth out of her. Leſt the Papiſts get further advantage by this ignorance of the people, I ſhall acquaint them briefly with ſome of the ſymptoms of this diſeaſe. It uſually ſeizeth upon young women between the Age of ſeventeen and thirty two years: And moſt commonly on thoſe that are of a ſound complexion, ſomewhat ſanguine, or at leaſt, fleſhly and ſtrong, and but ſeldom on the weaker ſort (in this manner.) When it is but a meer ſtrangulation, women commonly know it, by the riſing to their throat, and ſwelling, and the like: But when it comes to the diſeaſe we mention, it cauſeth them to fall by fits into ſudden trances, and ſwoons: in which at firſt uſually they ſeem ſtupid as dead, if it be in a colder body, but after they grow to violent motions, and ſtrivings, and ragings, ſo that its as much as two can do to hold them. And when the fit is over, they are well again. Sometime there will be motions like convulſive in the head, the hands, and the fingers diſtinctly: ſo that you ſhall ſee one hand violently moved to ſome part of the body, ſo that it will be hard to remove it. Sometime one finger ſet double, and then another, and after that another, ſo that it will be hard till the fit is over to ſet them ſtrait. Uſually the body toſt up and down with

with raging madneſs. And ſome of them will continue a year, or two, or ſeven in this caſe, daily falling in ſuch fits as one would think ſhould deſtroy or weaken them preſently, and yet after the fits, be almoſt as well as ever, and their ſtrength doth not much decay. If they hear any mention of a Witch, they will likely take a conceit that they are bewitched; and then in their fits they will cry out upon the Witch, and if they ſee her, they will fall into a fit. If they get but a conceit that they are Poſſeſſed with a Devil, (by hearing the mention of others that were poſſeſſed) they will by the power of corrupted fancy, play the parts of the poſſeſſed, and rage, and rore, and ſwear, and ſpeak as in the perſon of the Devil, and take on them to propheſie, or tell of ſecrets. All this I have known: and I have eaſed ſome of them by medicine in a few moments, and cured them (at that time) in a few dayes: So that I could eaſily have made the common people believe that I had caſt out a Devil, if I had but had the deſign and conſcience of a Papiſt. A while ago a neighbour Miniſter told me of a neighbour that was handled thus. I told him what diſeaſe it was, and adviſed him to perſwade her to a judicious Phyſitian. But the next I hear of her was, that neglecting the Phyſitian, ſhe was cured by ſome Papiſt Prieſt, and thereupon was turned Papiſt. And no doubt but among themſelves it is reported for a Miracle.

The ſame courſe they take alſo in ſome diſtractions and other diſeaſes. And ſometime perſons are trained up by them to diſſemble and counterfeit a lunatick or poſſeſſed ſtate.

And here becauſe *H.T.* in his *Manual*, *pag* 85, 86. doth plead their Miracles, I ſhall revive the memory of one of the great Miracles that was done among their Proſelites in the Pariſh of *Wolverhampton*: though I have mentioned it heretofore. I have the Book by me (Printed at *London* by *F. K.* for *Will. Barret*, 1622.) and have ſpoke with many perſons that knew the Actor himſelf, being yet alive; ſo that I ſuppoſe that no Papiſt about *Wolverhampton* will deny it, what ever they do elſewhere.

At *Bilſon* in the Pariſh of *Wolverhampton* in *Stafford-ſhire* there was a Boy named *William Perry*, Son of *Tho. Perry*, who ſeemed to be bewitched or poſſeſſed with a Devil: (about thirteen years old, but of ſpecial wit above his age.) In his fits he ſeemed to be deaf, and blind, writhing his mouth aſide, conti-

nually groaning and panting, and when he was pricked, pinched, whipped, he seemed not to feel. He seemed to take no food that would digest, but with it cast up rags, thred, straw, pins, *&c.* his belly almost as flat as his back, his throat swel'd and hard, his tongue stiff and rolled up towards the roof of his mouth, so that he seemed alwayes dumb, save that once in a fortnight or three weeks he would speak a few words. It was thought he was bewitched by one *Joan Cocks*, because 1. He would discern when that woman was brought into the room, though it were secretly done, as was tryed before the Grand Jury at *Stafford*. 2. He would not endure the repeating of the first verse of *John*, [*In the beginning was the word, &c.*] but other texts he would endure. When the Parents had been a while wearyed with him, and the Countrey flockt in to see him, a Priest of the Romish Religion was invited to cure him. The Priest exorcised, him praying in Latine over him, hanging a stone about his neck, washing him with Holy water, Witch water, and anointing him with Holy Oyl, *&c.* which seemed to ease him, and make him speak, and sometime cure him for the time. They Hallowed all his meat and drink: He would not so much as eat Raisins, or smell to flowers, unless they were blest by the Priest: He told them that while the Puritans stood by him he saw the Devil assault him in the shape of a black bird. The Priest requireth the chief fiend to shew himself: then the boy puts out his tongue swel'd: The Priest commandeth him to shew the People by the sheet before him, how he would use those that dyed out of the Roman Catholick Church. Whereupon he puls, and bites, and tosseth the sheet, till the people cry out and weep. Then he commandeth the Devil to tell him, how he did use *Luther*, *Calvin* and *John Fox*: and he playeth the same part more fiercely then before. Then the Priest commands him to shew what power he had of a good Catholick that dyed out of mortal sin: and then he thrust down his arms, and hang'd down his head, and trembled. The Boy promiseth when his fit is over, that the will live and die a Catholick, perswading his parents and friends, *&c.* On this manner three Priests one after another followed the cure, still succeeding, but yet not curing him, that they might draw the Countrey to a longer observance of them, (and preacht to them in the house) and that the Miracle

racle might be the more famous. For forſooth there were many Devils in him, they ſaid, to be caſt out. And it ſtopt the cure, becauſe the Mother would not promiſe them to turn Papiſt if they cured him. But in the mean time the ſuppoſed Witch is brought to tryal at *Stafford* Aſſizes, 1620. before Judge *Warburton* and Judge *Davies*: But in the end the Judges deſired Biſhop *Morton* then preſent to take care of the Boy: who took him home to his Caſtle at *Eccleſhall*, and after certain weeks time (the Biſhop being abroad) the ſaid Biſhop comes to the Boy, and tells him that he underſtood that he could not endure the firſt verſe of *John*, and ſaith he, the Devil underſtandeth Greek as well as Engliſh, being a Schollar of almoſt ſix thouſand years ſtanding, and therefore he knows when I recite that verſe in Greek: And ſo calling for a Greek Teſtament, he read the 12. verſe; and the Boy thinking it had been the firſt, fell into his fit: And when that fit was over, the Biſhop read the firſt verſe, and then the Boy had no fit, thinking it had been ſome other verſe. And thus they proved him a deceiver, and the Boy was much confounded, but pretended more diſtraction; and then that he might get away, he complained of extream ſickneſs, and made water in the Urinal, as black as ink, groaning when he made it: But the third day after, they eſpyed him mixing ink with his Urine, and nimbly conveying away the Inkhorn. And when they came in upon him, and found him in the conveyance, he broke out into tears, and was ſuddenly cured, and confeſſed all, how he had been taught his art, and how he did all, and confeſſed that his intent was to be cured by a Prieſt, and to turn Papiſt (and whether they have catcht him again or no, I know not; for I hear he is a Quaker in *Briſtol*, or at leaſt a reviler of the Miniſtry) The Biſhop took his examination at large, *Octob.* 8. & 13. 1620. If any doubt of the ſtory, they may be ſatisfied yet by the Boy himſelf, or by the Reverend Biſhop yet alive, or by any of the neighbours in *Bilſon* that were at age there but thirty ſeven years ago.

But before the Biſhop had diſcovered the knavery, one of the Conjuring Prieſts writes the Narrative of the buſineſs (which is printed with the reſt) and is Entituled [*A Faithful Relation of the proceedings of the Catholick Gentlemen with the Boy of*

Bilſon, *ſhewing*, &c.] And they begin with [*Not to us O Lord, but to thy Name give the Glory* !] And ſo they proceed to make their report of it, for deluding the people, as a Miracle. And the writing was by a Papiſt Gentleman examined, atteſted upon Oath to be received from one Mr. *Wheeler*, &c. But when they heard of the Diſcovery, they were aſhamed of their *faithful Relation.* At laſt, the Biſhop brought the Boy at the next ſummers Aſſizes, *July* 26. 1621. to ask pardon openly of God, and the woman accuſed by him, and of the Countrey cheated by him, and there was an end of that Popiſh Miracle. Abundance more ſuch I could give you out of certain records; but I recited this for the ſake of *H. T.* and the Papiſts of *Wolverhampton.*

And for your Miracles; I beſeech you, if you regard not us, yet open your ears to a Jeſuite that ſpeaks the Truth. *Joſeph Acoſta* (*de temporib. noviſſ. lib.* 3. *c.* 3.) [*To all the Miracles of Antichriſt, though he do great ones, the Church ſhall boldly oppoſe the Belief of the Scriptures: and by the inexpugnable Teſtimony of this Truth, ſhall by moſt clear light diſpell all his jugglings as Clouds.* —— *Signs are given to Infidels, Scriptures to Believers; and therefore the Primitive Church abounded with Miracles, when Infidels were to be called: But the laſt, when the Faithful are already Called, ſhall reſt more on the Scripture, then on Miracles. Yea I will boldly ſay, that all Miracles are vain and empty, unleſs they be approved by the Scripture; that is, have a doctrine conform to the Scripture. But the Scripture* it ſelf *is* of it ſelf *a moſt firm Argument of Truth.*]

And the ſame *Acoſta* confeſſeth in his *Indian Hiſtory*, that *they do no Miracles in the Indies* (where the boaſt is.) And if they did, it would confirm Chriſtianity, but not Popery.

Yea if Miracles be ſo much to be lookt at, why will you not give us leave to obſerve them? The ſame Miracles that you boaſt of, do teſtifie againſt you, if they be true. To inſtance now but in one. *Proſper* makes mention of a Miracle (which *Thyræus de Dæmoniac. pag.* 76. and many more of yours recite,) that was done by the *Sacramental Wine*: *A perſon poſſeſſed by the Devil was cured,* (*after many other means uſed in vain*) *by the Drinking of the Wine in the Euchariſt.* And doth not this Miracle juſtifie us that give the people the Wine, and condemn you,

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that refuse to give it them? Many other Miracles I could recite, that the Fathers say were done by the Sacrament in both kinds received, which condemn you that forbid it.

Chap. XXX.

Detect. 21. Another of the Papists waies of deceiving is, *by impudent Lyes and Slanders against their Adversaries; which they vent with such confidence, that the seduced people easily believe them.* They that are taught to believe their Priests against their own seeing, hearing, feeling, tasting and smelling, must needs believe the vilest Lyes that they are pleased to utter, in cases where the miserable people are unable to disprove them. I will give you but a few of that multitude of Instances that might be given.

1. In a Manuscript of the Papists which I lately received from a Neighbour of *Sturbridge*, as sent from *Wolverhampton*, there are these words, with which they conclude [*Luther having richly supped, and made his friends merry with his facete conceits, died the same night. This is testified by* Cochleus *in vita* Lutheri. *And* John Calvin, *a branded sodomite, consumed with lice and worms, died blaspheming and calling upon the Devil. This is registred by* Schlusselburge *and* Bolseck; *these were the Ends of the Parents of the Protestant and Presbyterian pretended Reformed Religions.*

And as if their own tongue must sentence them to Hell, in the very words before they say [*All Lyars, their part shall be in the pool burning with fire and brimstone, which is the second death*] And so make Application of it to the Protestants, as being Lyars; and when they have done, conclude with the two forecited impudent Lies of *Luther* and *Calvin*. The like words of *Calvin* hath the late Marquess of *Worcester* (or Dr. *Baily* for him) in his Papers to King *Charles*; the whole writing being stuffed with such impudent Lies, that one would wonder that humane nature should be capable of such wickedness, and that the silly people should swallow down such heaps of falshood. And it is not these two alone, but multitudes of Papists that have written these Lies of *Luther* and *Calvin*. *Thyraus* the Jesuite in his Book *de Dæmoniacis, part.* 1. *cap.* 8. *pag.* 21. tells us this story:

that the same day that Luther *dyed, there was at* Gheola *a Town in* Brabant *many persons possessed of Devils, that waited on their Saint* Dymna *for Deliverance, and were all that day delivered: but the next day they were all possessed again; whereupon the Exorcist or some body asked the Devils where they had been the day before; and they answered, that they were commanded by their Prince to be at the Funeral of their fellow Labourer* Luther. *And for proof of this,* Luthers *own servant that was with him at his death, looking out at the window, did more then once, to his great terror, see a company of ugly spirits leaping and dancing about without: and also that the Crows followed the Corps all the way with a great noise.*]

O wonderful patience and mercy of God, that suffereth such abominable Lyars to live, and doth not cause some sudden vengeance to befall them! Reader, I will tell thee now the case of these two servants of Christ that are thus reviled (even as their Master was before them, that was said to do Miracles by the power of the Devil.)

As for *Luther*, he was oft taken with a great pain in his breast, about the mouth of the stomack, and thought his Death when it came would be sudden; which made him say, *Feri Domine, feri clementer, quia ipse paratus sum: strike Lord, strike mercifully, for I am ready*] Having preached his last Sermon at *Wittenberge, Jan.* 17. he took his journey the 23. to Count *Mansfields* Countrey, whither he was called. When he came thither, he was grown so weak, that they almost despaired of his life; yet by the use of fomentations he had so much ease, as that he preached sometime, and did other work from *Jan.* 29. to *Febr.* 17. The last day of his life, though he was weak, yet he sate at the table with them, and at Supper his discourse was upon the Question, Whether we shall know one another in Heaven? which he affirmed and proved, in that *Adam* knew *Eve* as soon as he saw her, that she was flesh of his flesh: and therefore much more shall we know one another in Heaven, *&c.* After Supper, he withdrew himself as he used, for private prayer; but the pain of his breast increased on him. When he had taken a medicine, he lay down on a Couch and slept sweetly two hours, and then went to his Chamber, saying to those about him [*Pray God to preserve the Doctrine of the Gospel to us; for the Pope and Council*

of

of Trent have ſtrange Contrivances.] When he was laid down and had ſlept a while he awakened, and found by the increaſe of his pain, that he was near his End, and ſpoke to God as followeth in their hearing [*O my heavenly Father, the God and Father of our Lord Jeſus Chriſt, the God of all Conſolation, I thank thee that thou haſt revealed to me thy Son Jeſus Chriſt, in whom I have believed, whom I have profeſſed, whom I have loved, whom I have Celebrated (or Honoured) whom the Pope of* Rome *and the reſt of the rabble of the ungodly do perſecute and reproach: I beſeech thee O my Lord Jeſus Chriſt receive my ſoul. O my heavenly Father, though I am taken from this life, and though my body muſt now be laid down, yet I know certainly that I ſhall abide with thee for ever, and that none can take me out of thy hands.*] Then he ſaid [*So God loved the world, that he gave his only begotten Son, that whoever believeth in him, ſhould not periſh, but have everlaſting life*] Then he repeated part of the 68. *Pſalm*: and when he had drunk a medicine that was given him, he ſaid [*I go hence: I now return my ſpirit unto God*] preſently adding [*Father, into thy hands I commend my ſpirit, thou haſt Redeemed me O God of Truth*] And ſo he dyed as if he were ſetting himſelf to ſleep, without any ſign of further pain: but when they ſaw him dying, Dr. *Jonas* and *Calius* cryed to him [*Reverend Father; do you die conſtant through Chriſt in his doctrine which you have hitherto preached?*] And he anſwered [*Yea*] and never ſpoke more. When he was dead (at *Iſlebe*) *Count Mansfield* would have kept his body, but the *Duke of Saxony* would not ſuffer him, but cauſed it to be brought back to *Wittenberge*, and there with great ſolemnity interred.]

This is the true report in brief of *Luthers* Death, delivered to the world by thoſe that ſtood by him, and were eye witneſſes. And yet theſe impudent Lying Papiſts have perſwaded their followers that the Devils were ſeen dancing about him, that when he ſhould be buryed there was a horrible thunder, and the body was taken away out of the Coffin by the Devil, and a ſtink of Brimſtone left behind, with more ſuch ſtuff as this, which they have printed, and which one would think the Father of Lies ſhould be aſhamed of.

And for *Calvin*, not only thoſe before mentioned, but alſo *Bolſecus*, *Surius*, *Prateolus*, *Democharis*, *Lindanus*, *Sanctesius*, *Cahierus*,

Cahierus, and others publish to the world, not only that he was an Epicure, but a Sodomite, and was burnt on the shoulder for Sodomie with a hot iron at *Noviodunum* where he was born. Yea *Lessius* the Jesuite impudently calls Christ to witness, that shall judge all men according to their works, that he doth not devise these things of his own brain, but from good authors, and forty years currant fame. And his Authors are these Papists, *Bolsecus*, *Brigerus*, *Stapleton*, *Campian*, *Duraeus*, *Surius*, and *Reginaldus*. Hath Hell any greater calumnies then these to fill the mouths or writings of men withall?

Reader, I shall shew thee what credit these men are of by this instance. As for the time when they say he was stigmatized for Sodomie, it was when he was a Papist, and therefore if it had been true, it had been a greater dishonour to them then to us. But its a meer forgery of the Devil and a Fryar. *Hierom Bolseck* a Fryar, seemed to turn Protestant, and coming to *Geneva*, he began to preach the Pelagian doctrine there, and openly contend against the Pastors in the Congregation; and being confounded by *Calvin*, the Magistrates imprisoned him, and banished him for sedition. Then he betakes himself to the neighbour Towns, to play the same game there: but the Magistrates of *Bern* also banish them out of their Countrey. Whereupon he turned Papist again, and when *Calvin* was dead, he wrote all these abominable lies of him, and all the rest (with *Schlusselburgius* the Lutheran, an enemy of *Calvins*) do take up the report from this one Lying heretical Papist: and so it becomes a currant fame with them, as if it were as true as the Gospel: Whereupon our writers call to them, provoke them, challenge them to search the Records at *Noviodunum*, where they say the thing was done, and prove that ever there was such a thing, or else bear the open shame of Lyars. But they can bring no proof, but call on us to disprove it: When the City are Papists, and haters of *Calvin*. But after all this, as God would have it, the Papist Dean of that City, called *Jacobus le Vasseur*, publisheth at *Paris*, 1633. the Annals of their Cathedral Church, and therein pouring out his hatred against *Calvin*, and saying what he can against him, doth yet out of their records clear him of all these accusations, and lets the

the world know that there was never any such thing, and that they had no crime at all against him, but that he turned from the Papists; and that the Major or chief Governour of the City went away with *Calvin*, when he was forced to fly from his native Countrey. He recites all the passages of *Calvins* life there, but professeth that they had no more against him. Thus God confounded the Lying Papists by one of themselves, and the Records of that City, where they said the thing was done. And yet they believe one another, and carry on the Lye to this day.

Mr. *Rob. Amstrowther*, Chaplain to the King of *Englands* Embassadors with the Emperour, being at *Vienna*, heard the Jesuites and other repeating confidently this slander of *Calvin*; Whereupon he opened to them this Evidence against it; and satisfied them of the falshood, so that they told him, they never knew so much before, and promised him they would never mention it more.

If any would see the very words of their own Records, and Doctor *Vasseur*, he may read them in *Rivets Sum. Contr.* against *Baily*, and again in his *Jesuita Vapulans*, *Cap.* 2.

And as for the life of *Calvin* after he forsook the Papists, if you will but believe that the City of *Geneva*, and all the Ministers and others that were about him, in his life and at his death, did know better then *Bolseck*, a fugitive Apostate Papist that was his enemy, and then far off, you may see at large in *Melchior Adamus*, and *Beza*, the description of such a shining burning light as *Rome* hath not to boast of. He was a man of admirable wit, judgement, industry, and piety. When he had forsaken his own Countrey for the Gospel sake, and taken up in *Geneva*, and planted the Gospel there, with *Farellus* and *Viretus*, at last the ungodly part getting the Head, the Ministers were banished. And so he setled in in another City. The four Bayliffs of *Geneva* that banished the Ministers, within two years were ruined by the judgements of God. One of them accused of sedition, seeking to scape through a window, fell, and was broken to death. Another was put to death for murder. The other two being accused of Mal-administration, fled and were condemned. *Calvin* is sent for and intreated to return

to *Geneva*: which by importunity, and *Bucers* perſwaſion, he yieldeth to. There was he continually moleſted by the ungodly, and loved by the good. The Malignants whom he would reſtrain by Diſcipline from Whoredom, drunkenneſs, and other wickedneſs, were ſtill plotting or raging againſt him, and called their Dogs by his name. But ſhame was ſtill the end of their attempts. His revenge was to tell them [*I ſee I ſhould have but ſorry wages if I ſerved man: but its well for me that I ſerve him that alway performeth his promiſes to his ſervants*] As for his work, he preached every day in the week each ſecond week, and beſides that, he read three dayes a week a Divinity Lecture. And every Thurſday he guided the Presbyterie; and every Friday at a meeting he held an Expoſitory conference and Lecture: ſo that the whole came to almoſt twelve Sermons a week. Beſides this, he wrote Epiſtles to moſt Countries of Chriſtendom (in *Europe*) to Princes, Divines and others; And he wrote all thoſe great volumes of moſt Learned judicious Controverſies, Commentaries, and other Treatiſes, which one would have thought might have been work enough for a man that had lived an hundred years, if he had done no other. And many Hereticks he confuted, and ſome convinced and reduced. He ſet up among the Miniſters a courſe of teaching every Family from houſe to houſe, of which he found incredible fruit; For all this his labour he endured the affronts, contradictions, and reproaches of the rabble, yea and ſometime hath been beaten by them: becauſe he would not adminiſter the Sacrament to ungodly men, that were rulers in the place, he was at firſt baniſhed, and after threatned, and continually moleſted by them, and railing fellows ſet to preach and write againſt him. And whether he were an Epicure, you may ſoon judge: He alwayes uſed a very ſpare dyet: and for ten years before his death did did never taſte one bit, but at ſupper, as his conſtant courſe. ſo that every day was with him a better faſt then the Papiſts uſe to make on their faſting dayes. By this extream labour, ſpeaking, and faſting, and watching (for he dictated his writings as he lay in bed much,) he overthrew his body, and falling firſt into a Tertian, and then into a Quartan, after that he fell into a Conſumption, with the gout and ſtone, and ſpitting of blood, and the diſeaſe in the Hemorrhoid veins, which at-

at last ulcerated by over much fasting, speaking, and use of Aloes; besides the head-ach which was the companion of his life. In these sickness he would never forbear his labour, but when he he was perswaded to it, he told them, that he could not bear an idle life. And when he was near to death was still at work, asking those that intreated him to forbear, *Whether they would have God find him idle?* Under all these pains of Gout, Stone, Collick, Head-ach, Hemorrhoids, Consumption, *&c.* those that were about him testified to the world that they never heard him speak a word unbeseeming a patient Christian. The worst was that oft repeated word [*How long, Lord! how long!*] as being weary of a miserable world. Witnesses he had enough; for he could scarce have rest, for people crowding to him to visit him. On *Mar.* 23. he went among the Ministers to their Meeting, and took his farewell of them there. The next day he was wearyed by it: but the twenty seventh day he was carryed to the Court to the Senate of the City, where he made a speech to them, and took his farewell of them, with many tears on both sides. *April.* 2. he was carryed to Church, and staid the Sermon, and received the Sacrement. Afterward the Senate of the City came to him, and he made an heavenly Exhortation to them. On *April* 25. he dictated his Will, which I would his slanderers would read. His Library it self, and all his goods being prized, came scarce to three hundred Crowns. *May* 11. he wrote his farewell to *Farellus*. *May* 19. all the Ministers came to him, with whom he sate, and did eat, and cheerfully take his leave of them. On the twenty seventh of *May* his voice seemed to be stronger, and so continued till his last breath that day, which was with such quietness as men compose themselves to sleep. The next night and day the City Magistrates, Ministers, Schollars, people and strangers, were taken up in weeping and lamentation. Every one crowded to see the Corps, among whom the Queen of *Englands* Embassador to *France* was one. He was buryed according to this desire in the common Church-yard, without any Monument or Pomp: and hath left behind him such a Name, as in despight of all the Devils in Hell, and all the Papists on earth, shall be precious till the coming of Christ; and such writings hath he left as are

the comfort of the Disciples of Truth, and the shame of the reproaching Adversaries.

Reader, this is that *Calvin* that is so hated by the bad, and loved and honoured by the good: whom these Papists have called an *Epicure* and *Sodomite*, and said *that he died blaspheming, and calling upon the Devil, and was eaten with lice and worms.* Is not God exceeding patient, that will suffer such wretches to live on the Earth? What man could they have named since *Augustine*, yea since the Apostles dayes, that was more unfit for such a slander then *Calvin*? Yet because one man *Bolseck* that was banished and turned Papist, and lived then I know not in what Countrey, hath written these things against him, the rest of them, even as much as the late Marques of *Worcester*, take them up as confidently, as if the infallible Chair had uttered them.

But yet if thou think this Enemy *Bolseck* is more to be believed then those that lived with *Calvin*, and the City of *Geneva*, that had continual access to him, I will give thee such a Testimony as shall shame the Papists, that have a spark of modesty. Hear then what other Papists themselves say that knew better what they said, or made more Conscience of their words.

Florimundus Raimundus a *Papist of* Burdeaux (or the Jesuite *Richeome* that wrote in his name) writing for the Pope and against *Calvin*, hath these words of him. [*Under a dry and lean body he had a sharp and lively wit, ready in answering; bold in attempting; a great faster; even from his youth, Whether for his health to overcome the head-ach, or for his studies* —— *There is scarce a man found that ever matched* Calvin *in Labours: for the space of twenty three years, in which he remained in the Episcopacy of* Geneva, *he preached every day once, and twice on the Lords day oftimes. And every week he read publick Lectures of Divinity (besides) and every Friday he was at the conference of the Pastors: The rest of his time he spent either in writing Books, or answering letters.*]

Reader, is this Testimony from a Papist like the rest? But yet thou shalt have more. *Papirius Massonius* a Learned Papist, and Schollar to *Baldiom* one of *Calvins* Enemies, wrote *Calvins* life; and he saith of him, [*No day almost passed in which he did not preach to the Citizens. Thrice every eight daies as long as he lived; he professed (or publikely taught)-Divinity (in the Schools;)*

Schools;) *being Laborious, and alwayes writing or doing something.* —— *Of a weak body, but worn by watchings, reading, writing, meditations, diseases, businesses, preachings. He took very little sleep; and therefore much of his works he dictated in bed to his servant that wrote them from his mouth. He did eat but once a day: and confessed that he found not a more present or surer Remedy for his weakness of stomack and head-ach. His cloathing was of small price, to cover him rather than adorn him.* —— *At* Worms *and* Ratisbone *he exercised the strength of an excellent wit with so great applause of the Germane Divines, that by the judgement of* Melanchthon *and his Associates; by a peculiar priviledge he was called* The Divine. *He wrote as much and as well as any man of the contrary parties, whether you respect number, acuteness, language, sharpness, emphasis, or subtilty: not a man of all his Adversaries, whether Catholicks, Anabaptists, Lutherans, Arrians, or the forsakers of his Party, that wrote against him, did seem to match him in gravity of writing, and weight of words and sharpness, in answering his principles. He almost terrified* Pighius *himself discoursing of free will, and* Sadaletus.] These are the words of a Learned Papist.

But this is not all. Abundance of Papists tell us of a story how *Calvin* hired one in *Geneva* to take on him dead, that he might have the honour of raising him from the dead. This the Jesuite *Thyræus de Dæmoniacis* writes, and many others, and it goes among them for a currant truth; and all from the report of *Bolseck*. But, as God would have it, *Pap. Massonius* confuteth this also, and saith, that his *Master* Baldwinus *knew nothing of it, who lived at* Geneva, *and after turned Papist, and* Calvins *enemy*: and other reasons he giveth to disprove this and the other slanders that were raised of *Calvin*, saying, that *they were but* scriptores plebii, maledicendi studio, *&c. vulgar Writers, that study or love to reproach or speak evil, that vend these things.* And so much shall serve against the Papists Lies against *Luther* and *Calvin*.

If you would see more of that heap of Lies confuted, which the Marques of *Worcester* gave in to King *Charles*, read Mr. *Chr. Cartwrights* Reply to them, where part of them (and but part) are detected.

And as they have done by these, so by others also. When

Beza was eighty years of age, a false report came to the Papists that he was dead. Whereupon *Claudius Puteanus* with his *Jesuitical* Companions wrote a Book, that at his death he turned Papist and renounced his Religion: so that the old man (that lived seven years longer) was fain himself to write against them, to prove that he was not dead, nor turned Papist: These be the means by which men are reconciled to the Church of *Rome*.

They have printed also a story that *Calvins* own Son being bitten by a mad dog, was sent by his Father to one of their Saints Images for Cure, when no other means would serve; and being cured, he turned Papist: when as the world knew that *Calvin* never had a Son. Also they tell us of a saying of *Luthers*, that [*This Cause was not begun in the Name of God, nor will it be ended in the Name of God*] This *Luther* spoke of *Eckius* and the other Papists, as himself professeth in his Answer to *Eurferus*, *Tom.* 1. *fol.*404. And these shameless Lyars confidently publish that he spoke this of himself, as the Marques of *Worcester* to King *Charles* did.

Another saying of his they as impudently abuse, *viz.* [*If the wife will not, let the Maid come,*] perswading the world, that *Luther* would have a man lye with his Maid, if his Wife refuse: whereas he only labours to prove, that Desertion is a sufficient cause of divorce: and that if the Wife refuse, she should be warned again and again before others and the Judges, and in Case of utter refusal and desertion, *Vasthe* may be rejected, and *Hester the Maid taken to Wife:* which many a Papist is ready to justifie.

Yea they annex that *Luther* would have men *Contain but five dayes*; when as he vehemently detesteth it, and urgeth the contrary, telling them that God no doubt will enable them to be Continent, if they will use his Means, *Tom.* 5. *serm. de Matrimon.* They forgot that the 5. suppositious Epist. of their *Clement* pleading for the Community of all things, adds [*In omnibus autem sunt sine dubio & Conjuges*] [*Among these All no doubt but Wives and Husbands are contained.*]

Of the horrid Lyes of *Genebrard*, *Possevine*, and other Papists against *Peter Martyr*, *Beza*, *Calvin* and others, see Dr. *Reynolds ad Anglica. Seminar. ante lib. de Idololatria Rom. Eccl.* §. 5. *pag.* 20,21,22,23.

When the fall of their house at *Black-fryars* had killed their Priests,

Priests, and such abundance of the people that were hearing him in the midst of the Sermon, they printed a Book to perswade the people beyond sea, that it was a company of the Hereticks or Puritans that were killed at the hearing of one of their preachers: Dr. *Gouge* tells you when and where it was printed, and many read it.

When the Gunpowder Plot was in hand, they had contrived presently to give it all abroad that the Puritans did it: Read Mr. *Samuel Clark* of it in his Mirror of Gods Judgements, Fol. and you shall find this fully detected.

When *Fisher* the Jesuite had held his conference with Dr. *Featley*, and Dr. *White*, there being present two Earls, one of them (the Earl of *Warwick*) having business shortly after beyond sea, fell unknown into Dr. *Westons* company at Saint *Omers*, who presently tells it him for news, how *Fisher* had confounded the Protestant Doctors, and that two Earls and so many people were turned by it to the Church of *Rome*; not knowing that he that heard him was one of the two Earls, and that there were not so many people there, and how they were confirmed against Popery by that Dispute. And when the Earl of *Warwick* brought home this jeast, Dr. *Weston* hearing what sport was made with it in *England*, writ a simple excuse for his Lying, which I have at hand, but find it had been better for him to have said nothing.

Should I recite but half the forgeries of this nature, by which the Priests and Jesuites cheat the poor people, I must be voluminous.

But alas, their very worship of God is much of it composed of Lyes, and is not that like to be acceptable worship? How their Offices and Legends are stuft with fictions, *Canus* and many of their own confess. And *Cassander saith that so few of the reliques in all* Germany *would be found true ones if examined, that its better quite take off the people from the veneration of them.* Instancing in one of old that was worshipped as a Saint, and upon enquiry was found to be the bones of a Thief.

Agobardus Bishop of Lyons (saith *Usher*) complained about eight hundred years ago, that the *Antiphonary used in his Church had many ridiculous and phantastical things in it: and*

that therefore he corrected much of it, cutting off what seemed superfluous, or light, or lying, or blasphemous. Agobard. ad Cant. Lugd. de Correct. Antiphon. pag. 396. And not long since *Lindanus* made the like complaint, that [*Not only Apochryphal matters out of the Gospel of* Nicodemus *and other toyes are thrust in, but even the secret prayers, (yea, alas for shame and grief, the very Canon varying, and redundant) are defiled with most filthy faults.*]

Reader, I will trouble thee no more with stirring in this puddle; but only warn thee, as thou loveſt thy soul, trust it not on the bare reports of such Lyars, but try before thou trust; and give not up thy sense and Reason to men that make so little, or so ill a use of their own. If thou refuse this Council; say not but thou wast warned.

Chap. XXXI.

Detect. 22. ANother of their Deceits is by *quarrelling with our Translations of the Bible*, and making the people believe that we have so corrupted it, that it is none of the word of God, and so they openly scorn it, and deride it.

As to this point, though Learned men can soon confute them by vindicating the Text as in the Original Languages, and then vindicating our Translation; yet the common disputant need not put them and himself to so much trouble. If really they will but let the Law of God contained in the Holy Scripture be the Rule by which our difference shall be tryed and decided, we will cut short the rest of the controversie, and take it wholly together, and we will stand to the Vulgar Latine, which is it that themselves applaud. We are content that this be the Rule between us. Yea rather then they shall shift off the unlearned by these tricks, we will admit of their own Translation, which the Rhemists have (with little friendship to our cause) composed. Only we must intreat them that their Commentaries and conceits be not taken into the Text as part of the Word of God. So that this quarrell is quickly at an end. The Scripture is so full against them, that no Translation that makes it not another thing, can make it to be on their side.

Chap.

Chap. XXXII.

Detect. 23. ANother of the Designs of the Papists is, *to bring all the faithfull Pastors of the Churches into contempt, or suspicion at least with the People, that so they may draw them to refuse our helps, and the Papists may deal with them alone, whom they know they are easily able to over-reach.* Though our people have not that absolute Dependance upon their Teachers as theirs have, yet an ordinate Dependance is Necessary to them, or else God would never have appointed Teachers and Pastors for his Church. The Papists dare not trust their followers so much as to read a Bible in their vulgar tongue. Much less to Read our writings against their errors and impieties: No nor their Priests and Fryars ordinarily to read them: No nor commonly to read the writings of their own Party: No not those, nor the strongest of those that are written against us: for fear lest the objection should prove too hard for the answer; or lest they should understand the truth of our doctrine in some measure. Sr. *Edw: Sands* in his *Europæ Specul.* professeth how hard he found it, to meet with the Works of *Bellarmine* himself in any Book-sellers shop in *Venice* or other parts of *Italy*. But our people have all leave to keep and read the Papists writings: We dare venture them upon the light upon equal terms: But yet we know them to be insufficient, for the most part, to defend even plain and necessary truths against the Cavils of adversaries that overmatch them in learning and other abilities. Now lest we should but afford them our assistance, the Papists principal design is to bring them into false conceits of the Ministers, and make us odious to them; that they may neglect our help, and the easilyer hearken to other Teachers. And if they can but prevail in this design, the day is their own, and the souls of our unhappy people are like to be undone.

And the more is it to be feared, lest at last they should this way prevail, both because of the sin that lyeth on our selves in too reserved and negligent a doing of our work; and because of the great obstinacy and unprofitableness of the people, that hate the light, and unthankfully despise it, or will not obey it, and work by it while they may.

The designs of the Papists against the Ministry are these
1. They principally endeavour to delude the Rulers of the Land and set them against them, of which more anon.

2. They are very busie to procure an overthrow of their established maintenance: To which end they animate all sects to rail against Tythes.

3. They labour by scoffs and nicknames to make them odious. As they were the Authors or chief fomenters of the old scorn under the name of *Puritans*, so are they of many more of late. If in Court, or Parliament, City or Countrey; you hear men set themselves of purpose to scorn or vilifie the Ministry, its very probable that they are either secret Papists, or their deluded servitors. If they speak of men that regard the Ministry, and be not hardened as they to a despising of Christ in his servants, they call such [*Priest ridden*] and the Pastors they scornfully call [*Jack-Presbyters*, *Drivines*,] and many other scoffs are at hand, to serve the ends of the Devil and the Pope, by alienating the Affections of the people from their Teachers, that so they may devour them at pleasure.

4. Another of their wayes of reproach is, by telling the people what odious divisions are among us, and how many minds we are of, and how oft we change, and such like reproaches, by their mouthing it they can make something of; while they never tell them how much more changeable they have been, and what divisions are among themselves, incomparably beyond all ours. Nor do they ever tell them how far we are united, and how small the differences among us are, and such as must be expected while we all know but in part.

5. Another reproach that the Papists cast on the Ministry, is Greedinesse, Covetousnesse, and being hirelings. And therefore they put these into the mouths of Quakers and other Sectaries. And whats their ground? Forsooth because we take Tythes, or other set maintenance. Because we have food and rayment, and our daily bread. I have said enough of the Cause it self in my several writings against the Quakers. If any doubt whether the Papists be their Teachers, or of the same mind, besides many greater Evidences, the Manuscript from *Wolverhampton* before mentioned may be full satisfaction. This tells men that

[*for*

[*for filthy lucre sake we scratch itching ears with doctrines of liberty*] and thus it learnedly versifieth.

With Pleasing words they scratch all ears that itch.
That Mammon (*whom they serve*) *may make them rich.*
For they are Mercenaries, that will be hir'd
To preach what doctrines are by men desir'd.

Answ. I must profess unfeignedly that the experience of such horrid wickedness of men, is a great help to my faith against all temptations that ever would provoke me to doubt whether there be a Hell; When I see and hear that unreasonable villany, that I should scarce have believed humane nature could have been capable of, if God or such experience had not told it me. But when I see Abominations before my eyes as incredible or horrid as Hell it self almost, it silenceth temptations to such unbelief.

Reader, I will give thee a brief comparison between the Papists Priests and the Ministers of Christ, that thou maist see whether these men be fit to rail at us as Mercenaries, and such as are the servants of Mammon.

Its a well known case that the Ministers of this Land, and of all the Reformed Churches commonly do many of them want necessaries, and some want food and rayment, and the rest of them for the most part have little more: Or if one of an hundred have two hundred pounds a year, its ten to one but taxes and other payments bringeth it so low, that he hath no superfluities. And some that have not Wives or Children, do give all that they can gather to the poor; and some upon my knowledge give more to charitable uses, then they receive for the work of their Ministry, living on their own means. And they have themselves been the means of taking down the Lordly Prelacy and Riches of the Clergy: and though they would not have had the Lands devoted to the Church to have been alienated, yet they would have had it so distributed as might but have reacht to have made the maintenance of Ministers to be an hundred pounds a year. This was the height of their Covetousness and Ambition, as you call it.

And now will you take a view of the Popish Clergy, for Greatness, Riches, and Numerousness. 1. For Greatness, the

Pope who is their chief Prieſt, pretendeth to the Government of all the Chriſtian world. Emperors and Kings have kiſt his feet, and held him the ſtirrup. One Emperour was forced to wait bare foot at his Gates a long time in patience, till he pleaſed to open them. Another being forced to proſtrate himſelf to him, the Pope ſet his foot upon his neck, profanely abuſing the words of the *Pſal.*91.13. *He ſhall tread on the Lyon and Adder*, &c. Divers Princes hath he depoſed: He hath claimed a Supremacy in Temporals and Spirituals, and his more moderate flatterers ſubject Princes to him *in ordine ad ſpiritualia.* General Councils approved by him, decree that he ſhall Excommunicate and depoſe Princes, that will not extirpate thoſe that he calleth Hereticks, and ſhall commit the Government to others, or give their Countreys to the firſt that can ſeize on them; and abſolve all their Vaſſals from their Allegiance, (in deſpight of Oaths and Gods Commands.) He is a Temporal Prince himſelf, having large Dominions. He hath ſo numerous a Clergy in the Countreys of all Popiſh Princes, as makes him great and formidable to them. His Cardinal Prieſts are equal to Princes, and greater then many Princes are. 2. And for their Riches and Numbers, to ſay no more of their Pope and Cardinals, they have ſuch multitudes of Arch-biſhops, Biſhops, Prieſts, Abbots, Priors, Fryars, Jeſuites, and ſuch others, as take up a great part of the Land where they live. I will at this time give you but one Inſtance, and deſire you to compare it with our Miniſters and their maintenance: and that is of the Popiſh Clergy in *France.*

Their own writers tells us as followeth. *Bodin* (a Judge in *France*) ſaith, (as *Heylin Geograph. pag.* 148. reciteth it) *That the Revenues of the Clergy there are twelve millions, and three hundred thouſand livres, which is one million and two hundred thouſand pounds of our Engliſh money* per annum; *and that they poſſeſs ſeven parts of twelve of the whole revenue of the Kingdom, which is above half.* But we will take up with the lower reckoning of the Book called *Comment. de ſtat.* and ſaith *Heylin*, this tells us that *the Clergy have near a fourth part of the very Lands of all the Kingdom, beſides the Offerings, Churchings, Buryals, Dirigs, and ſuch like Caſualties, which amount to as much as their Rents,* (So that there is another fourth part, which comes

comes to half the Kingdom) upon which Sr. *Edwin Sands* computes their revenue at *six millions yearly:* And for the number, that one Kingdom hath *thirteen Arch-bishops*, an *hundred and four Bishops*, a *thousand four hundred and fifty Abbies, five hundred and forty Archpriories: twelve thousand three hundred and twenty Priories, five hundred sixty seven Nunneries: seven hundred Convents of Fryars: two hundred fifty nine Commanderies of* Malta; *besides all the Colledges of the Jesuites.* And the Parish Priests are *an hundred thirty thousand* of all sorts. And whereas the Kingdom is supposed to have about fifteen millions of people; the Clergy and their Ministers are judged to be *three millions* of them.

Judge now like men of reason and impartiality, whether the tongues of these men be fit to call us Mercenaries, or Hirelings, or such as preach for filthy lucre. Or whether ever greater impudence was manifested by the vilest Son of *Adam*, then for such men that Lord it over Emperors, Kings and Princes, and devour the wealth of the Christian world, to call poor Ministers of Christ, Covetous, or Hirelings, that are content with food and rayment, and a mean education of their children, and that have done so much to take down the Lordlines and Riches of the Clergy. Judge of this dealing; and if you had rather have the Popish Priesthood, with the numberless swarm of Fryars and several orders, you may take them, and say, you had your choice.

Chap. XXXIII.

Detect. 24. ANother of their designs, Conjunct with the last mentioned is, to *perswade the world that they only have a true Ministry or Priesthood, and an Apostolical Episcopacy and true Ordination: and that we and all other Churches have no true Ministers, but meer Lay men under the name of Ministers, because we have no just Ordination.* And how prove they all this? Why, they say, that they have a Pope that is a true Successor of Saint *Peter*, but we have no Succession from the Apostles, and therefore no just Ordination, because no man can give that Power which he hath not. And we are Schismaticks

separated from the Church, and therefore our Ordinations are invalid: And some of our Churches have no Bishops, and therefore say they, we have no true Ministry there, nor are they true Churches. These are their Reasons.

In answer to which I shall first refer the Reader to my *Second sheet for the Ministry in Justification of their Call*; Where these Reasons are confuted, and our calling vindicated: and I shall forbear here to repeat the same things again: Also I refer you for a fuller Answer to the *London* Ministers *Jus Divinum Ministerii*, and to Mr. *Tho. Balls* Book for the Ministry; and Mr. *Masons* Book in vindication of the Ministry of those Reformed Churches that have not Prelates, and to *Voetius Desper. Caus.*

2. Though we need not fetch our Ordination from *Rome*, yet, as to them, we may truly say, that if they have any true Ordination and Ministry, then so have we: For our first Reformers were Ordained by their Bishops, which is enough to stop their mouths. If they say that our Schism hath cut off our power of Ordination, I answer *ad hominem*, that (though it is they that are indeed the Notorious Schismaticks, yet) if we were what they falsly say we are, it would not null our Ordination, Confirmation, or such other acts. And this is the Judgement of their own writers. I shall at this time only cite the words of one of them, and of many in that one: and that is *Thom. à Jesu de Conversione Gentium*, *lib.* 6. *cap.* 9. Where he affirms it to be one of the Certainties agreed on [*that Schismaticks lose not, nor can lose any spiritual power consisting in the spiritual Character of Baptism, or Confirmation of Orders: For this is indelible, as* Dr. Thomas *teacheth here*, Art. 3. *and* Turrecremata *confirmeth*, lib. 4. sum. part. 1. c. 7. *and Silvester verb.* Schismatici: *and it appeareth by Pope* Urbans Can. *Ordinationes*, 9. q. 1. *Who judgeth those to be truly ordained, that were ordained by Schismaticall Bishops: And from* Austin lib. 6. de Bapt. Cont. Donatist. cap. 5. *where he saith that* [*A Separatist may deliver the Sacrament as well as have it.*] *He next addeth that yet such are deprived of the faculty of Lawfull using the Power which they have, so that it will be their sin to use it, though it be not a nullity if they do use it: and that thus those are to be understood that speak against the Ordination, Confirmation,* &c. *of Schismaticks*; viz. *that it is unlawfull, because their power is suspended by*

by the Church, but not a Nullity, because they have the Power, pag 316. *He puts the Question* [*Whether Schismatical Presbyters and Bishops do want the Power of Order, or only want Jurisdiction?*] *And he answereth out of* D. Thom. 22. q. 39. art. 3. *that* [*they want Jurisdiction, and cannot Absolve, Excommunicate, or grant indulgences, and so they cannot elect and give Benefices, and make Laws* —— *But yet they have the holy Power of Orders; and therefore a schismaticall Bishop doth truly make and consecrate the Eucharist, truly Confirm, truly Ordain; and when he Electeth and promoteth any to Ecclesiastical Orders, they truly receive the Character of Order, but not the Use, because they are suspended, if knowingly they are ordained by a Schismatical Bishop.*] *He next asketh,* [*Whether this punishment depriving them of Jurisdiction, take place with all Schismaticks*] *And answers that* [*some say that before the Council of* Constance *this punishment belonged to all notorious Schismaticks, but not to the unknown ones: but since that Councill, it takes place only on those that are expresly and by name denounced, or manifest strikers of the Clergy*] *Others say otherwise: But he himself answers, that* [*If a schismatick be tolerated, and by the common error of the people be taken for lawfull, there's no doubt but all his acts of Jurisdiction are valid, which we shall affirm also of Hereticks: But if a Presbyter or Bishop be a manifest Schismatick, then some say that those acts that require Jurisdiction are invalid; but others say that they are all valid in case the Schismatick be not by name excommunicated, or a manifest striker of the Clergy*] Thus far *Thom. à Jesu* opening the judgement of the Papists Doctors themselves in the point.

And by the way, our new superprelatical Brethren that degrade others that want their Ordination, yea or commands, and nullifie their Acts, should learn not to go beyond the Papists themselves, if they will go with them.

And observe, that it is but their own Canons, that is, their own wills, that the Papists here plead when the Council of *Constance* hath so altered the business.

2. Though this that is said is enough as to the Papists, yet I add for fuller satisfaction, that *their succession is interrupted; and therefore they are most unfit to be our Judges in this.* They have had so long schisms in which no man knew who was the right

right Pope, nor knoweth to this day; and so long removes and vacancies, and such interpositions of various wayes of choosing their Pope, and interruptions by Hereticall Popes, condemned by General Councils; besides Murderers, Adulterers, Symonists, and such as their own Writers (as *Genebrard*) expresly say, *Were not Apostolical, but Apostatical*; yea Popes that by General Councils have been judged or charged with infidelity it self (as I have formerly proved,) that there's nothing more certain then that their succession hath been interrupted.

3. They cannot be certain but its every age interrupted, and that theres no true Pope or Bishops among them, because the intention of the Ordainer or Consecrator is with them of necessity to the thing: and no man can be certain of the Intention of the Ordainers. And therefore *Bellarmine* is fain to take up with this, that though we cannot be sure that he is a true Pope, Bishop, or Presbyter that is ordained, yet we are bound to obey him. But where then is the Certainty of succession?

4. What succession of Episcopal Consecration was there in the Church of *Alexandria*, when *Hierom* (*Epist. ad Evagrium*) tells us that [*At* Alexandria *from* Mark *the Evangelist even till* Heraclus *and* Dionysius *their Bishops, the Presbyters did alwayes name one man that Bishop whom they chose from among themselves, and placed in a higher degree. Even as if an Army make an Emperour, or the Deacons choose one of themselves, whom they know to be industrious, and call him the chief Deacon.*] Thus *Hierom* shews that Bishops were then made by meer Presbyters. And in the same Epistle he proves from Scripture, that Presbyters and Bishops were then all one. And if so, there were no Prelatical Ordinations then at all. And your *Medina* accusing *Hierom* of error in this, saith, that *Ambrose, Austin, Sedulius, Primasius, Chrysostom, Theodoret, Oecumenius, Theophilact*, were in the same heresie, as *Bellarmine* himself reporteth him. So that Presbyters now may either ordain, or make themselves Bishops as those of *Alexandria* did, to do it. And as *Hierom* there saith, [*All are the successors of the Apostles,*] and our Bishops or Presbyters are such, as much, at least, as yours: yet Apostles as Apostles have no Successors at all, as *Bellarmine*

larmine well teacheth, *lib. 4. de Pontif. cap. 25.* saying, [*Bishops do not properly succeed the Apostles, because the Apostles were not ordinary, but extraordinary, and as it were, delegate Pastors, who have no Successors. Bishops have no part of the true Apostolick Authority. Apostles could preach in the whole world, and found Churches, but so cannot Bishops. The Apostles could write Canonical Books, but so cannot Bishops. Apostles had the gifts of tongues and miracles, but so have not Bishops. The Apostles had Jurisdiction over the whole Church, but so have not Bishops. And there is no Succession, but to a Predecessor: but Apostles and Bishops were in the Church both at once, as appeareth by* Timothy, Titus, Evodius, *and many more. If therefore Bishops succeed Apostles, to what Apostle did* Titus *succeed? and whom did* Timothy *succeed? To conclude, Bishops succed Apostles, but in the same manner as Presbyters succeed the seventy two Disciples —— But its manifest that Presbyters do not properly succeed the seventy two Disciples, but only by similitude. For those seventy two Disciples were not Presbyters, nor did they receive any Order or Jurisdiction from Christ.* Philip, Stephen *and others that were of the seventy two had never been after Ordained Deacons, if they had been Presbyters before*] Thus *Bellarmine.*

See now what's become of the Popish Apostolical Successors among their Bishops? And the scope of all this is to prove, that all Bishops receive their Power from the Pope; and so their succession is confined to him alone: and therefore as oft as there have been interruptions in the Papal Succession, so oft the Succession of all their Church was interrupted.

But if Bishops succeed not Apostles, and have not any of the Apostolick Power, who then doth the Bishop of *Rome* succeed? Why, *Bellarmine* hath a shift for this: but how sorry an one it is, you shall hear, *cap. 25.* he saith that [*The Pope of* Rome *properly succeedeth* Peter, *not as an Apostle, but as an Ordinary Pastor of the whole Church.*] Let us then have no more talk of the Apostolick seat, or at least no more Arguing from that name. You see then that *Peter* was not the Universal Vicar as an Apostle, nor doth the Pope so succeed him. And do you think this doth not give away the Vicarship? Which way hereafter will they prove it?

But an Objection falls in *Bellarmines* way, that [*If this*

be ſo, then none of the Biſhops of Africk, Aſia, *&c. were true Biſhops, that were not made by the Pope: To which he anſwers (as well as he can) that its enough that the Pope do Conſecrate them Mediately, by making Patriarchs and Arch-biſhops to do it: and ſo* Peter *did Conſtitute the Patriarchs of* Alexandria *and* Antioch, *who thus receiving authority from the Pope, did Rule almoſt all* Aſia *and* Africk] But 1. That [almoſt] marreth the whole Cauſe. For where now is the univerſal Headſhip? 2. Did *Bellarmine* think in good ſadneſs that *Alexandria* and *Antioch* were made at firſt the ſeats of Patriarchs, having as large Juriſdiction as afterward they attained? 3. How will he prove that *Peter* made theſe two Patriarchates, and that not as an Apoſtle, but as an Ordinary Vicar General? 4. Who made the Patriarchate of *Conſtantinople*, and gave them that vaſt Juriſdiction? Did *Peter* many hundred years after his death? Or did the Pope of *Rome*, that tooth and nail reſiſted, and ſtill ſought to diminiſh his Power? Or rather did not the General Councils do it by the Emperors Commands, the Pope excepting and repining at it. 5. Who made the Patriarch of *Jeruſalem*? and who made *James* Biſhop of *Jeruſalem*? did *Peter*? And who made *Timothy* and *Titus* Biſhops? did *Peter* or *Paul*? And who gave *Paul* that Power? not *Peter* certainly. Reader, do not theſe men jeſt with holy things? Or is it like that they believe themſelves?

6. *Bellarmine* confeſſeth that the *Poteſtas Ordinis, & interioris juriſdictionis* are both as immediately from God to every Biſhop as to the Pope, *cap.*22. And why then ſhould it be denyed of the power of *exterior* Juriſdiction? 1. Is one part of the Eſſence of the Office given by the Pope, and the reſt without him? 2. And what if it be proved that *exterior* and *interior* Juriſdiction of a Paſtor is all one? Though the matter of obedience be exterior, yet the Juriſdiction is exerciſed only on the ſoul directly, in one caſe as well as another; it being the mind on which the obiglation lyeth, and the Paſtoral Rule is powerful and effectual: and further then you procure conſent, you are deſpiſed: For its the *Magiſtrates* work to uſe violence: Biſhops as Biſhops can but perſwade and deal by words with the inner man.

And thus you ſee what is become of the Papiſts Succeſſion.

5. Moſt of the Miniſters in *England*, till within theſe few years

years were ordained by Bishops If that were of Necessity, they have it.

6. He that is ordained according to the Apostles directions, or prescript in Scripture, hath the true Apostolical Ordination; but so are we Ordained; therefore,—— The Apostles never Confined Ordination to Prelates, much less to those Prelates that depend on the Pope of *Rome*: The Bishops to whom the Apostles committed this Power, are the same that are called Presbyters by them, and they were the Overseers or Pastors but of one single Church, and not of many Churches. And such are those that Ordain among us now. *Gregor. Nazianzen. Orat.* 18. saith thus [*I would there were no Presidency, nor Prerogative of Place, and Tyrannical Priviledges; that so we might be known only by vertue, (or meer desert:) But now this Right side, and Left side, and Middle, and Lower Degree, and Presidency, and Concomitancy, have begot us many Contritions to no purpose, and have driven many into the Ditch, and have led them away to the region of the Goats.*]

What *Hierom* saith, both in his Epistle to *Evagrius*, and on *Tit. cap.* 2. is commonly known. The many plain Testimonies of *Anselmn* are commonly Cited, as plain as *Hieroms Alphons. à Castro adverss. Hæres. lib.* 6. *in nom. Episcop.* had more ingenuity then to joyn with them that would wrest *Hieroms* words to a sence so contrary to their most plain importance. *Tertullian cap.* 17. *de Bapt.* thought Lay-men in Necessity might Baptize, (and so doth the Church of *Rome* now.) Why then may not Presbyters in such a case at least Ordain? when, as he there saith, [*Quod ex æquo accipitur, ex æquo dari potest*] And *ibid.* he saith, that it is but *propter Ecclesiæ honorem*, that Bishops Rule in such matters, and that peace may be kept, and Schism avoided. But that *probati quique seniores* did exercise Discipline in the Assembly, he testifieth in *Apologet.*

Mr. *Prin* hath cited you abundance of Fathers that were for the parity of the Ministry, or against Prelacy *jure Divino.*

Isidore Pelusiat. lib. 3. *Epist.* 223. *ad Hieracem Episcopatum fugientem* saith [*And when I have shewed what difference there is between the ancient Ministry, and the present Tyranny, why do you not Crown and Praise the Lovers of equality?*]

If you would see more of the Antients making Presbyters to

be Bishops, and Consenting with *Hierom*, read *Sedulius* on *Tit.* 1. *Anselm. Cantuar. in Enarrat. in Phil.* 1. 1. *Beda* on *Act.* 20. *Alcuinus de Divinis officiis, c.* 35, 36. and on *John lib.* 5. *Col.* 547. &c. *& Epist.* 108. And that Presbyters may Ordain Presbyters, see *Anselmn* on 1 *Tim.* 4. 14. And *Institut. in Concil. Colon. de sacr. Ordin. fol.* 196. see also what's said by our *Mart. Bucer script. Anglic. pag.* 254, 255, 259, 291. *& sequ. & Pet. Martyr. Loc. Commu. Clas.* 4. *Loc.* 1. *sect.* 23. *pag.* 849. And *Wickliffes* Arguments *in Waldensis Passim.* And your own *Cassander Consult. Artic.* 14. saith [*It is agreed among all, that of old in the Apostles dayes, there was no difference between Bishops and Presbyters, but afterwards for Orders sake, and the avoiding of Schism, the Bishop was set before the Presbyters.*] And *Ockam* determineth, that by Christs Institution all Priests of what degree soever are of equal Authority, Power and Jurisdiction.]

Reynold Peacock, Bishop of *Chichester* wrote a Book *de Ministrorum æqualitate*, which your party caused to be burnt.

And *Richardus Armachanus*, *lib.* 9. *cap.* 5. *ad Quæst. Armen.* saith [*There is not found in the Evangelical or Apostolical Scriptures any difference between Bishops and simple Priests, called Presbyters; whence it follows, that there is one Power in all, and equall from their Order.*] *& cap.* 7. answering the Question, *Whether any Priest may Consecrate Churches*, &c. he saith [*Priests may do it as well as Bishops, seeing a Bishop hath no more in such matters then any simple Priest: though the Church for reverence to them appoint that those only do it, whom we call Bishops — It seems therefore that the restriction of the Priests Power was not in the Primitive Church, according to the Scripture.*]

I refer you to three Books of Mr. *Prins*, viz. his Catalogue; his *Antipathy of Lordly Prelates*, &c. and his *unbishoping of* Timothy *and* Titus; where you have the Judgements of many writers of these matters. And also to what I have said in my *Second Disputation of the Episcopal Controversies*, of purpose on this point.

7. The chief error of the Papists in this cause is expressed in their reason, [*No man can give the Power that he hath not*:] wherein they intimate, that it is Man that giveth the Ministerial Power: whereas it is the gift of Christ alone: Man doth but design the person that shall receive it, and then Christ giveth

giveth it by his Law to the perſon ſo deſigned: and then man doth inveſt him and ſolemnize his introduction. As a woman may chooſe her an husband, but it is not ſhe that giveth him the Power over her, but God who determineth of that Power by his Law, affixing it to the perſon choſen by her, and her action is but a condition *ſine qua non*, or cauſe of the capacity of the matter to receive the form. And ſo is it here. When do but obey God in a right choice and deſignation of the perſon, his Law doth preſently give him the Power, which for orders ſake he muſt be in a ſolemn manner inveſted with. But matters of Order may poſſibly vary; and though they are to be obſerved as far as may be, yet they alwayes give place to the Ends and ſubſtance of the work, for the ordering whereof they are appoineed.

8. Temporal power is as truly and neceſſarily of God, as Eccleſiaſtical, and it was at firſt given immediately by him, and he choſe the perſon: And yet there is no Neceſſity that Kings muſt prove an uninterrupted Succeſſion. God uſeth means now in deſigning the perſons that ſhall be Governors of the Nations of the earth: But not alway the ſame means: nor hath he tyed himſelf to a ſucceſſive Anointing or Election: elſe few Kings on earth would hold their Scepters. And no man (from any diverſity in the caſes) is able to prove that a man may not as truly be a lawful Church-governor, as a lawful Governor of the Commonwealth, without an uninterrupted ſucceſſion of Miniſterial Collation.

9. If *Bellarmine* be forced to maintain that with them it is enough that a Paſtor have the place, and ſeem lawfull to the people, and that they are bound to obey him, though it ſhould prove otherwiſe. Then we may as well ſtand on the ſame terms as they.

10. In a word, our Ordination being according to the Law of Chriſt, and the Popes ſo contrary to it, we are ready at any time, more fully to compare them, and demonſtrate to any impartial man, that Chriſt doth much more diſown their Ordination then ours, and that we enter in Gods appointed way. Mr. *Eliot* in *New England* may better Ordain a Paſtor over the Indians converted by him, then leave them without, or ſend to *Rome*, or *England* for a Biſhop, or for Orders. But

again I must refer you of this subject to the Books before mentioned, and the Sheet which I have written, lest I be overtedious.

Chap. XXXIV.

Detect. 25. ANother of their Deceits is, *In pretending the Holiness of their Churches, and Ministry, and the unholiness of ours.* This being matter of fact, a willing and impartial mind may the easier be satisfied in it. They prove their Holiness, 1. By the Canonized Saints among them. 2. By the devotion of their Religious Orders, and their strictness of living. 3. By their unmarried Clergy. 4. By their sanctifying Sacraments and Ceremonies: In all which they say that we are wanting, and so far wanting, that being out of the Church, there is no true Holiness among us.

When in the Preface of my Book against Popery, called *The Safe Religion*, I had truly spoken my experience, that I had never the happiness to be acquainted with any Papist of a serious spiritual temper, and holy life, but only some of a Ceremonious formall kind of Religion, and but with very few that lived not in some gross sin, I was passionately censured by some of the Papists, as one that condemned all for some. When as 1. I only spoke of my own acquaintance. 2. And I added withall, that yet I was confident that God had his servants among them, though I had not the happiness to know them. 3. And is it not a ridiculous business, that these same men should be so passionate with me, for speaking but the truth, concerning the ungodliness of some of them, when at the same time they make it an Article of their faith, and an essential point of Popery, *That no one Protestant hath charity, or can be saved*; yea, *that no Christian in the world is sanctified really, and can be saved, but a Papist.* O the partiality of these men! 4. Yea when they necessitate us to mention their ungodliness, by calling us to it, and laying the stress of all our cause upon the point: yea laying the very Christian faith it self upon the Holiness of their Church. For we must not know that Scripture is Gods word, or that Christianity is the true Religion, till we first know that the Church of

Rome

Rome is the true Church, that we may receive it on their credit: And we must know that they are the true Church by being the only Holy people in the world. I must profess that if my faith lay on this foundation, I know so much of the falshood of it, that I must needs turn infidell: and I can no more believe this, then I can believe that the snow is not white.

They confess (I thank them for nothing) that their common people are bad; but yet say they, [*there is some good ones among us*, Inter hæreticos autem nullus est bonus: *but among the hereticks not one is good*] So saith [*Thom. à Jesu de convers. omn. Gent. pag.* 531. And saith *H. Turbervile* Manual p. 84. [*But I never yet heard of any Protestant Saints in the world.*] O wonderfull perverseness of the hearts of Sectaries! O wonderfull Patience of God! Did not this mans heart tremble or smite him to write so horrid, so impudent a reproach against so many precious Saints of God? Durst he thus attempt to rob the Lord of the fruit of his blood? and to vilifie his Jewels? and as *Rabshakah*, to reproach the *Israel* of God? to attempt to pluck them out of Christs hand that are given him by his Father; and to shut them out of heaven, that are redeemed and made heirs by so dear a Price; and to spit in their faces whom Christ hath washed with his blood? Did he not fear that dreadfull threatning of Christ, *Mat* 18. 6. [*but who so shall offend one of these little ones that believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.*] Though I see so much impiety among the Papists, I dare not say, I dare not think that God hath not some Holy ones among them. Its dangerous condemning those that Christ will Justifie; and making his members to be the members of the Devil, and abusing so grosly the apple of his eye. If I see a man live wickedly, I dare say that he is of a wicked life; but I dare not say that *All are so*, unless it be among men, whose principles I am sure are inconsistent with godliness, and I know that they hold those principles practically or prevalently. And therefore I must say again, that I have been acquainted with some Papists, learned and unlearned. The unlearned few of them knew what Christianity was, nor whether Christ were God or Man, Male or Female, nor whether ever he was the King, Prophet or Priest of the Church, nor for what

what end he dyed, nor what faith, or repentance is; but were infidels under the name of Papists, or Catholicks. The learned and unlearned live in some gross sin or other, either all or neer all that I have been acquainted with. The better sort would ordinarily swear, [*by their Lady, and by the Mass.*] and sometime greater oaths. The rest were some fornicators or adulterers, some drunkards or revellers, and gamesters, or such like: And never had I the happiness to be acquainted with one that would speak experimentally and savourily of the work of Grace upon his soul, of the life of faith, of communion with God, and of the life to come; but their Religion lay in being the Popes subjects, and in fasting on Fridayes and in Lent from some sorts of meat, and in saying over so many *Ave Maries*, *Pater Nosters*, or the like; and in observing dayes, and hours, and Ceremonies. Yet I again say, I fully believe that there be better among them, though I am not acquainted with them.

But if these men that [*never heard of a Protestant Saint*] and that conclude [*there is no one saved but a Papist,*] and build their salvation on this as an Article of their faith, had known but those that I have known, and yet know, they would either have been of another mind, or have been left unexcusable in a malicious reproaching of the Saints of the most high. I bless the Lord that I can truly say, that I know many and many, that (as far as the heart of another can be known, by words and a holy life) do live in much communion with God; whose souls are daily longing after him; and some of them that have vacancy from worldly necessities, spending much of their lives upon their knees, having had many a special extraordinary return to their importunate requests: whose delight is in the Law of the Lord, in which they meditate day and night (which is lockt up among the Papists.) Whose hearts smite them for vain words or thoughs, or the loss of a few minutes of time; that live in exemplary humility, meekness and self-denyal, bearing wrongs patiently, and doing good to as many as they can, as the servants of all; contemning the Riches and Honours of the world, mortifying the flesh, and some of them longing to be dissolved and to be with Christ, in whom the world never knew either once drunkenness, fornication, or one rash oath, or

any

any other groſs ſin, that I could ever hear of. And is it certain that all theſe ſhall be damned, becauſe they believe not in the Pope? Nay is it not certain by Promiſe that all ſuch ſhall be ſaved?

I muſt again profeſs, that when the Papiſts lay their faith and cauſe on this, that their Church *is Holy, and ours and all other are every man unholy*, its almoſt all one to me as if they ſaid that *no men but Papiſts have ſouls in their bodies*, and laid their faith on this; and as ſoon I think ſhould I believe them, if this were their belief. Its a good preſervative againſt Popery, when a man cannot turn Papiſt without putting out his eyes, and renouncing his wit, and reaſon, and common experience, as well as his charity; yea without denying of what he knoweth by his own ſoul!

But let us come to their Evidences. 1. They ſay, *We have no Canonized Saints.* I anſwer 1. All the Apoſtles and Saints of the firſt ages were of our Religion; and many of them have been beholden to the Pope for Canonizing them.

2. We have no uſurper among us that pretendeth Infallibly to know the hearts of others, nor to number Gods Saints. But with us, the Holy Ghoſt *maketh Saints*, and their lives *declare it*, and thoſe that converſe with them *diſcern it*, ſo far as to be highly confident, and men diſcern it in themſelves, ſo far as to be Infallibly (though not perfectly) certain.

3. It ſeems the Pope takes Saints to be rare with them, that they muſt be named and written with red Letters in an Almanack: And *H. T. Man. pag.* 84. is fain to ſend us for proof to their Chronicles and Martyrologies; and he nameth four Saints that they have had, *viz.* Saint *Auſtin the Monk*, Saint *Bennet*, Saint *Dominick*, and Saint *Francis*. Now we all know that none but Saints are ſaved, *and that without holineſs none can ſee God*, *Heb.* 12. 14. So that it ſeems if ſanctity be ſo rare among the Papiſts, ſalvation muſt be rare.

But as for us, we make it our care to admit none but Saints to our Church Communion: though we preach to others to prepare them for it: For we believe that the Church is a Holy Society, and find *Paul* calling the whole Churches that he writes to, by the title of [*Saints,*] and we believe it is [*the Communion of Saints*] that is there to be held. And if we had no more Saints in one County at once, yea in ſome one Pariſh at once,

then would fill up the Popes Calendar, so as to have one for every day in the year, we should betake our selves to bitter lamentation.

Whereas the Church of *Rome* takes in all sorts of the unclean, and is so impure and polluted a society, that its a wonder how they should have the face to boast of their holiness to men that live among them and know them. Thousands of their members are stark Infidels, as not knowing the Essentials of the Christian Faith. Its known here in *Ireland*, that abundance of them know not who Christ was, but that *he was a better man than Saint Patrick*: Bishop *Usher* saw it and lamented it, that they perished as Heathens for want of knowing Christianity it self, while they went under the name of Catholicks: and therefore he would have perswaded the Popish Priests to have Consented that they should be all taught a Catechism of the common principles that we are agreed in; but he could not procure it: when Dr. *Jo. White* asked one of them in *Lancashire*, *who Jesus Christ was?* she answered, that [*sure it was some good thing, or else it should not have been put into the Creed.*]

And how much swearing, whoredom, drunkenness, and other wickedness is in their Church, is known not only by the complaints of their own writers, but by the too common experience of Travailers. We have known Papists that have turned from them by the experience of one journey to *Rome*, and seeing what is there. And for Church censures by which any of these should be purged out, they are laid by, and reserved for other uses, even as thunder-bolts for the Popes Adversaries, and the servants of Christ whom they take for Hereticks; and for Princes whom the Pope would have depôsed and murdered. These things are not meer words, but the lives of many Kings and Princes have been the sacrifice of the Roman Holiness.

And what need you any further proof that their Church is as the common wilderness, and not as the Garden of Christ, and is a Cage of all unclean birds, then that they actually keep them all in their Communion. It made my heart rise at their hypocrisie and filthiness, to read one sentence in one of the most learned, and sober, and honest of all their Bishops that have written, and that is *Albaspinæus Observat.* 1. *pag.* 1. saith he [*Siquis unquam hoc seculo, (quod nescio an acciderit) Communione fuit privatus,*

privatus, sola fuit Eucharistiæ perceptione: in reliquis suæ vitæ partibus, quam ante Excommunicationem habuit, eandem cum cæteris fidelibus consuetudinem, & usum retinuit.] That is [*If ever any one man in this age was put from the Communion (which I know not whether such a thing hath come to pass,) it was only from the receiving the Eucharist; in the other parts of his Life, he retained the same familiarity and converse with other believers, which he had before his Excommunication.*]

Here you see from a credible Bishop that lived in the thickest of their Clergy in *France*, that he knew not that any one person in the age that he lived in, was ever kept from the Lords Supper; but if he were, yet that was all: he was still a member of their Church, and familiar with the rest. Let the Christian world then observe by their practice, what an abominable hypocritical contest they make, for to prove the Power of Church-government to be only in their Pope, and the Prelates to whom he giveth it; and when they have done, do make no more use of the Power which they so pretend to, as not to exercise the Censures of the Church upon one offendor there in an age. How were that man worthy to be thought of, or to be used, that would set all the world on fire by contending, that no Schoolmaster or Physitian should be suffered in the whole world, but himself and such as he giveth power to: and when he hath done, will not by himself or his subjects and dependants teach or heal one person in an age? were such an one meet to live on the earth? Or should we judge that man in his wits that would believe him? O what a stye is the Roman Society! what dunghills are in their Assemblies? and yet must not the Shovel or the Beesom be used once in an Age? what! no weed pulled up? no superfluous branch cut off? Is this the use of all the Canons of their Church concerning Excommunication, and abstention? Must the Christian world be at such a vast expence, to maintain so rich and numerous a Clergy for this? And must we cast out our Pastors to receive such as these? when we should be ashamed, if we had not exercised more of the cleansing power of the Keyes in one Parish Church, then *Albaspinæus* knew of among the Papists in a whole age.

But perhaps there is little of this filth among them to be cast out: He that readeth their own writers, or liveth among them,

and seeth their lives, will hardly think so. He that had but seen the Murders of their Popes for the obtaining of the Popedom, or how Pope *Stephen* raged against the Carcass of Pope *Formosus*, drawing it out of the grave, and changing its Pontifical habit to a secular, and cutting off his fingers; or he that had seen Pope *Christopher* casting the Corps of Pope *Leo* the fift into the River *Tiber*; or Pope *Sergius* keeping the said *Christopher* bound in prison; or Pope *Boniface* the seventh putting out his Cardinals eyes; would scarce believe that the Holy Seat of *Peter* were indeed Holy: (all which *Platina* and others of their own writers give us notice of.) He that readeth *Baronius* himself telling us (*To.* 10. *an.* 897. *n.* 6.) *how Pope* Stephen *the seventh defiled St.* Peters *seat with unheard of sacriledge, not to be named*; *and* (*sect.* 4. *ib.*) *and how the Princes of* Tuscia *were brought into* Peters *Chair and Christs Throne, being monstrous men, of most filthy lives, and desperate manners, and every way most filthy.*] He that shall read the same flattering Cardinal, saying, (*An.* 900. *sect.* 1.) [*that ugly monsters were thrust into the Papacy, that it was dawbed with dung, infected with stinks, defiled with filthiness, and followed by these with a perpetual infamy*] *And* (*an.* 912. *sect.* 8.) [*that at* Rome, *the most powerful and the most sordid whores did Rule; at whose will the seats were changed, Bishops were made, and, which is horrid to be heard, and not to be spoken, their sweet-hearts false Popes were thrust into* Peters *seat.*] And [*that for an hundred and fifty years the Popes were wholly faln from the vertue of their Predecessors; being disorderly, and Apostatical, rather then Apostolical, not entring by the door, but by the back-door*] saith a passionate Papist, *Genebrard, Chron. l.* 4. *an.* 901. I say he that shall read these impartially, will scarce think the Head of their Church hath been Holy, which is an Essential part of it, (nor that their succession is uninterrupted.)

But if besides these you would read but *Nic. Clemangis, Alvarus Pelagius de planctu Ecclesiæ* (*lib.* 2. *art.* 2. *fol.* 104.) and many such like; or their Poets *Mantuan, Pantes*, &c. or *Petrarch, Mirandula*, &c. you would think the Holiness of *Rome* should be the poorest proof in the world of their being the only Church.

Their

Their *Espenſæus* and others recite that Diſtich,

Vivere qui cupitis ſanctè, diſcedite Româ:
Omnia cùm liceant, non licet eſſe bonum.

Platina ſaith (*in vita Marcellini*) [*Our vices are ſo increaſed, that they have ſcarce left us any place for mercy with God. How great is the Covetouſneſs of the Prieſts! eſpecially of thoſe that rule all! how great luſt! how great ambition and pomp! how great ignorance of themſelves, and of the Chriſtian doctrine! how little Religion, and that rather counterfeit, then true! how corrupt manners! even ſuch as in the prophaneſt ſecular men were to be deteſted! its not worth the ſpeaking: when they ſin ſo openly and ſo publikely, as if they ſought Praiſe by it.*]

Their *Claudius Eſpenſæus* on *Tit. pag.* 75. ſaith [*Where is there under the Sun a greater liberty, clamor, impunity of all evil; that I ſay not infamy and impudency (then at* Rome:) *verily it is ſuch as no man can believe but he that hath ſeen it, and no man can deny it that hath ſeen it*] This was written ſince the Council of *Trent*.

And in the Council of *Trent*, their *Cornelius Muſs*, a Biſhop there, and the wonder of his age among the Papiſts, ſaith that [*there was no monſters of filthineſs, or ſink, or plague of uncleanneſs, with which both people and Prieſt was not defiled: In the very Sanctuary of God, there was no ſhame, no modeſty, no hope or regard of good living: but unbridled and untamed luſt, ſingular audacionſneſs, incredible wickedneſs.*] And after more of the like he adds, [*Would they had not faln from Religion to ſuperſtition, from faith to infidelity, from Chriſt to Antichriſt, yea as men that had no ſouls, from God to* Epicurus *or* Pythagoras, *ſaying in an impious heart, and an impudent mouth, there is no God. And yet now of a long time, there hath been no Paſtor that would require, (or ſeek them again) I ſay there was none to ſeek them, becauſe they all ſought their own things, but not one the things of Jeſus Chriſt*] The ſame Biſhop *Cornelius Muſs* after the Council writes thus (*To. 2. Serm. 2. Dom. V. Quadr.*) [*The Roman Name is hatefull with all Nations; and ſee I pray you how little eſteem the Church it ſelf is of, becauſe of the ſcandals that are*

moniacall Market of benefices, save me the labour of reciting, and read but *Nicol. Clemangis Archidiaconus Baiosensis Tract. de Annatibus non solvendis, & Alvarus Pelagius de Planctu Eccles. lib. 2. Art. 15. & l. 1. art. 67. & Claud. Espensæus in Tit. 1. pag. 68. & Cardinel. Cusanum de Concord. Cathol. lib. 2. cap. 40. & Marc. Ant. de Dom. Spalatensem. de Repub. Eccles. lib. 9. c. 9. & Budæum li. 5. de Asse; & Duarenum J. C. de sacris Eccles. Minist. lib. 5. c. 8. & passim, Rivet* will direct you to many more.

Yea that the odious sin of Sodomie was common, or too frequent with many of the Clergy, and Popes themselves (gluttony, drunkenness and whoredom being the common smaller sins) see the same *Rivet* manifesting at large out of the expres complaints of *Maphæus, Alvarus Pelagius,* and many more of their own writers. *Hoffmeister* cited by *Grotius Discussio Apol. Rivet. p. 72.* [*At cum Episcopi quidam ignorant, quid Sacramenti vox significet; cum ipsos pudent sacramenta per seipsos conferre, cum omnia apud ipsos sint venalia, cum Ecclesiam defraudent suis sacramentalibus quæ vocant, quæ potest Sacramentis apud simplici ores reverentia? Jam quod ad Parachos & Ecclesiastas quod attinet, vix centesimus quisq; de sacramentis ullam facit mentionem in suis ad plebem concionibus; hic ex ignorantia, ille ex negligentia. —— Gravissime peccatum est ab Episcopis nostris, dum numerantur potius ordinandi, quam examinantur: & quantum quis nummorum, tantum & faveris habet apud quosdam. Quæ hic premo prudens lector intelligit. Nolim enim hic referre quales Episcopos, Decanos, Canonicos, Pastores, &c. Nobis subinde intrudat potius quam ordinet Romana Curia, Regum item & Principum aulæ: qui omnes juxta jocum cujusdam, familiam suam satiant (si modo tales bestiæ satiari possent) muneribus sacris —— Ab equorum stabulis, è culina rapiuntur ad Sacerdotia, qui, quid Sacerdos sit, ne persomnium quidem cogitarunt, homines qui professione sunt indigni.*]

Papirius Massonius that wrote the Deeds of the Popes for their honour, and sought his Reward from *Sixtus Quintus*, saith (*De Episcop. urb. lib. 6. in Gregor. 13.*) [*No man doth now a dayes look for Holiness in Popes: those are judged the best, that*

that are a little good, or leſs naught then other Mortals uſe to be.]

Pope *Pius* the ſecond was one of the beſt that your Papal ſeat a long time had; and yet in his Epiſtle to his Father (*Epiſt.* 15.) that was angry with him for fornication, he ſaith, [*Ais dolerete* —— i. e. *You ſay you are ſorry for my crime, that I begot a ſon in ſin (or baſtardy.) I know not what opinion you have of me. Certainly you that are fleſh your ſelves did not beget a ſon that is made of ſtone or iron. You know what a Cock you were your ſelf. And for my part I am not gelded, nor one of them that are frigid (or impotent) Nor am I an hypocrite, that I ſhould deſire rather to ſeem good, then to be good. I ingenuouſly confeſs my error, for am not holyer then* David, *nor wiſer then* Solomon. *Its an antient and uſual ſin; I know not who is without it.* (A holy Church you are that while) *This plague is ſpread far and neer, if it be a plague to make uſe of our naturals, though I ſee it not, ſeeing Nature, which doth nothing amiſs, hath bred this Appetite in all living creatures, that mankind ſhould be continued.*] This was he that was the glory of your Papacy, that knew none without this beaſtly ſin.

And *Orichovius* tells Pope *Julius* the third, that Pope *Paul the ſecond his predeceſſor* had a Daughter in the eyes of all men.

And of this Pope *Julius* the third, *Onuphrius* himſelf ſaith, that [*Being a Cardinall he followed voluptuouſneſs as by ſtealth, but being made Pope, and having what he would have, he caſt away all care, and gave up himſelf to his mirth and diſpoſition*] Of whom *Thuanus* ſaith (*Hiſt. lib.* 6.) *that he was very infamous as a Cardinall, but after paſt his life in greater infamy.*]

And *Alvarus Pelagius*, (*lib.* 2. *art.* 73. *fol.* 241, *&c.*) lamenting Whoredome as a common ſin, but ſpecially of the Clergy, tells us that the cauſe is, becauſe [*Commonly the Religious of that age were Gluttons or belly Gods, Arrogant, Proud, incomparably beyond ſecular men, converſing with women,* &c. *And drink more wine in their Religious ſtate then before, and are commonly carnal. And that the Monks had their female Devotaries, with whom, by the Prelates licenſe they converſed. And being*

ing sent to preach, they go to play the whoremongers: And that there was scarce any one of the Holy Nuns without her carnall male Devotary, by which they broke their first faith with Christ, &c.] This was your Holy Church.

And *li. 2. art. 28.* he saith [*That most of the Clergy mix themselves with gluttony, drunkennesse and whoredom, which is their common vice, and most of them give themselves to the unnaturall vice (Sodomie) —— Thus continually, yea and publikely do they offend against that holy chastity which they promised to the Lord; besides those evils not to be named which in secret they commit, which Papers will not receive, nor pen can write.*] Abundance more he hath of the same subject, and their putting their choicest youth into houses of Sodomie. This book of *Alvarus Pelagius Bellarmine* calleth *Liber insignis (de Scriptor. Eccles. fiast.)*

Math. Paris (in Henr. 3. p. 819.) tells us of Cardinal *Hugo's* farewell speech to the people of *Lons* when he departed with the Popes Court [*Friends, (*saith he*) since we came to this City we have brought you great commodity and alms. When we came hither we found three or four whore houses, but now at our departure we leave but one: but that one reacheth from the East Gate to the West Gate.*] O Holy Pope! and Holy Church!

But *Costerus* the Jesuite easily answers all that I have said, *Enchirid. cap. 2. de Eccles.* that [*The Church loseth not the name* [*Holy*] *as long as there is but One thats truly Holy.*] *Answ* Is this your sanctity? I deny your conclusion. For 1. If the Head be unholy, an essential part is unholy; and therefore the Church cannot be Holy. 2. One person is not the Matter of the Church, as one drop of Wine cast into the sea doth not make it a sea of Wine; and one Italian in *England* makes not *England* Italian: nor one Learned man make *England* Learned.

And let the Papists observe, that it is from the very words of their own that I have spoken of them what is here recited, and not from their adversaries. And therefore I shall be so far from believing the Gospel upon the Account that their Church is Holy that recommendeth it, or from believing them to be the only Church of Christ, because of their Holiness, that I must

must bless God that I live in a sweeter air and cleaner Society, and should be loath to come out of the Garden into the Channel or sink to be made clean or sweet, but say, that the travailer learned more wit, that left us this Resolution,

Roma vale; vidi; satis est vidisse; revertar
Cum leno aut meretrix, scurra cinædus ero.

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2 THE second Proof which they bring of the Holiness of their Church, is, the *strict life of their Fryars*, as *Carthusians, Franciscans*, and others. *Answ.* Having been so long already on this point, I will be but short on this branch. In a word, 1. I have no mind to deny the Graces of the spirit in any that have them. Though travellers tell me lamentable stories of your Fryars, *& Guil. de Amore*, and his companions said much more, and many other Popish Writers paint them out in an odious garb, yet I do not doubt but God hath his servants among them.

2. But I must tell you that this also shews the Pollution of your Church in comparison of our Churches; that Holiness and Religion are such rarities, and next to Miracles among you, that it must be cloistred up, or confined to certain orders that are properly called Religious, as if the People had no Religiousness or Holiness. When our care and Hope is to make all our Parish Churches far more Religious and Holy then your Monasteries or Convents: Yea were not this Church much more Religious and Holy where I live, I think I should have small comfort in it.

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3. THeir third Proof of the Holiness of their Churches, is, their *unmarried Clergy*. *Answ.* 1. I will not stir too long in this puddle, or else I could tell you out of your own writers of the odious fruits of your unmarried Clergy. Only (because the essential parts of your Church are they that neerliest concern your cause) I will ask you in brief, whether it was not Pope *John* the eleventh that had *Theodora* for his whore? whether it was no Pope *Sergius* the third that begot Pope *John*

the twelfth of *Marosia*? whether *John* the twelfth, *alias* the thirteenth (saith *Luitprandus*, and others of your own) did not ravish maids and wives at the Apostolick doors, and at last was killed in the Act of Adultery? whether it were not Pope *Innocent* of whom a Papist wrote this distich?

Octo Nocens pueros genuit, totidemq; puellas.
Hunc merito potuit dicere Roma patrem.

And whose Son was *Aloisus*, made Prince of *Parma* by Pope *Paul* the third? And for your Arch-bishops, Bishops, Priests, &c. I shall now add but the words of your *Dominicus Soto de Justit. & Jure qu.6. art.1.* cited by *Rivet*, [*We do not deny* (saith he) *that in the Clergy, such as keep Concubines, and are Adulterers, are frequent.*]

2. We have many that live unmarryed, as well as you, but not on your terms.

3. We know that *Paul* directed *Timothy* and *Titus* to ordain him a Bishop that was the Husband of one Wife, and ruled well his house, having his children in subjection; and that the Church a long time held to this doctrine, and that *Greg. Nyssen* was a marryed Bishop. But if you are wiser then the Spirit of God, or can change his Laws, or can prove the Holy Ghost so mutable, as to give one Law by *Paul* and other Apostles, and another by the Pope, we will believe you, and forsake the Scripture, when you can so far bewitch us, and charm us to it.

We believe that a single life is of very great Convenience to a Pastor, when it can be held: and that Christs Rule must be observed [*Every man cannot receive this saying, but he that can, let him receive it*] And whether Ministers be Marryed or not Marryed (as many now living in the next Parishes to me are not, no more then my self) it is a strange thing with us to hear of one in many Counties that was ever once guilty of fornication in his life: and if any one be but once guilty in the Ministry, he is cast out, though he should be never so penitent, as any man that readeth the Act for ejecting scandalous Ministers and Schoolmasters may see. As also you may there see, that if he were but once drunk, if he swear, curse, or be guilty of other scandalous sins, he is cast out without any more ado. And none

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are so earnest for the through-execution of this Law as the Ministers. If a Minister do but go into an Alehouse, except to visit the sick, or on weighty business, it is a scandalous thing among us: we do not teach as the Jesuites cited by the *Jansenist Montaltus*, that a man may lawfully go into a Whorehouse to exhort them from Whoredom, though he hath found by experience, that when he comes among them he is overcome, and playes the Whoremonger with them.

Lest the vices of your Clergy should be laid open and punished, you exempt them from the secular power, and will not have a Magistrate so much as question them for whoredom, drunkenness, or the like crimes. It is one of Pope *Nicolas* Decrees (*as* Caranza *pag.* 395. recites them) that [*No Lay man must judge a Priest, nor examine any thing of his life. And no secular Prince ought to judge the facts of any Bishops or Priests whatsoever*] And indeed that is the way to be wicked quietly, and sin without noise and infamy. But for our parts, we do not only subject our selves and all our actions to the tryal of Princes and the loweſt Justice of Peace, as far as the Law gives him power, but we call out to Rulers daily to look more strictly to the Ministry, and suffer not one that is ungodly or scandalous in the Church. And if one such be known, our Godly people will all set against him, and will not rest till they cast him out (in times when there is opportunity for it) and get a better in his stead. The whole Countrey knows the Truth of this.

If you say, as the Quakers do, that yet the most among us are ungodly; I answer, that Those among us that are known ungodly and scandalous are not owned by us, nor are members of our Church, or admitted to the Lords Supper, in those Congregations that exercise Church-discipline; but they are only as Catechumens, whom we preach to and instruct, if not cast out.

Your eighth General Council at *Constantinople*, *Can.* 14. decreed, that [*Ministers must not fall down to Princes, nor eat at their Tables, nor debase themselves to them; but Emperors must take them as Equals*] But we are so far from establishing Pride and Arrogancie by a Law, that though we hate servile flattery and man-pleasing, yet we think it our duty to be the servants of all, and to condescend to men of low estate, and much more to

honour our Superiors, and God in them.

The same Council decreed, *Canon.* 21. that [*None must compose any Accusations against the Pope*] No marvail then if all Popes go for Innocents. But we are lyable to the accusations of any.

And because you charge our Churches with Unholiness, and that with such an height of Impudency, as I am certain the Divel himself doth not believe you, that provokes you to it; even that there is not One Good among us, nor one that hath Charity, nor can be saved (unless by turning Papist,) I shall therefore go a little higher, and tell you that I doubt not but the Churches in *England* where I live, are purer far than those were in the dayes of *Augustine*, *Hierom*, &c. yea and that the Pastors of our Churches are less scandalous then they were then; what if I should compare many of them even to St. *Augustine*, St. *Hierom*, and such others, both in Doctrine and Holiness of Life? should I do so, I know you would account it arrogancy: but yet I will presume to make some comparison, and leave you to Judge impartially if you can.

As for the Heavenliness of their writings, let but some of ours be compared with them, and you will see at least that they spake by the same spirit: and for their Commentaries on Scripture, did we miss it as oft as *Ambrose*, *Hierom* and many more; we should bring our selves very low in the esteem of the Church: Even your *Cajetane* doth more boldly censure the Fathers Commentaries then this comes to.

And as to our lives, the Lord knows that I have no pleasure in opening any of the faults of his Saints, nor shall I mention any but what are confessed by themselves in Printed Books, and mentioned by others; and to boast of our own Purity I take to be a detestable thing, and contrary to that sense of sin that is in every Saint of God. But yet if the Lords Churches and servants are slandered and reproached as they were by the Heathens of old, the vindicating them is a duty which we owe to Christ.

Those Ministers that I Converse with are partly Marryed, and partly unmarryed. The Marryed live soberly, in Conjugal Chastity, as burning and shining lights before the people, in exemplary Holiness of Life. The unmarryed also give up themselves

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to the Lord, and to his service: and I verily think that of many such that converse with me, there is not one that ever defiled themselves by incontinency, and I am confident would be ready to take the most solemn Oath of it, if any Papist call them to it. And for the people of our Communion, through the mercy of God such sins are so rare, that if one in a Church be guilty once, we all lament it, and bring them to penitence, or disown them.

And were the Churches better in the third, fourth, fift, sixt, or following Ages? I doubt not. And I judge by these discoveries. 1. By the sad Histories of the Crimes of those times.

2. By the lamentable complaints of the Godly Fathers, of the Bishops, and people of their times. What dolefull complaints do *Basil*, *Gregory Nazianz.* and *Greg. Nyssen*, and *Chrysostom*, *Austin*, &c. make? (it were too long to recite their words.) What complaints made *Gildas* of the Brittish Church? What a doleful description have we of the Christian Pastors and People in his dayes, from *Salvian*, through his whole Book *de Gubernat.*?

3. I judge also by the Canons, and by the Fathers directions concerning Offendors. For example; *Gregory Mag.* saith of drunkards [*Quod cum venia suo ingenio sunt relinquendi, ne deteriores fiant, si à tali consuetudine evellantur.*] And was this the Roman Sanctity even then? And was this St. *Gregories* Sanctity? that Drunkards must be let alone with pardon, lest if they be forced from their custome, they be made worse! Then fairfall the Ministers of *England*: If such advice were but given by one of us, it would seem enough to cast us out of our Ministry. We dare not let one drunkard alone in our Church communion, where Church-discipline is set up.

So *Augustine* saith [*that Drunkenness is a mortal sin* Si sit assidua, *if it be daily or usual.* And that they must be dealt with *gently and by fair words, and not roughly and sharply.*] If one of us should make so light of Drunkenness, what should we be thought? I cite these two from *Aquinas* 22. *q.* 150. *art.* 1. 4. *ad* 4^m^ *& art.* 2. 1.

Many Canons determine that [*Priests that will not part with their Concubines, shall be suspended from officiating, till they let them go.*] Whereas with us, a man deserveth to be ejected, that should

should have a Concubine but one night in his life.

Gratian Distinct. 34. citeth *c.* 17. of a *Toletane* Council, saying, that he *that hath not a Wife, but a Concubine in her stead, shall not be put from the Communion.* His Corrector reciteth the whole Canon thus [*If any Believer have a wife and a Concubine, let him not Communicate. But he that hath no Wife, and hath a Concubine instead of a Wife, may not be put from the Communion: only let him be content with one woman, either Wife or Concubine, which he will. He that liveth otherwise, let him be cast off, till he give over, and return to penitence.*]

In an English Council at *Berghamsted an.* 697. the seventh Canon is this [*If a Priest leave his Adultery, and do not naughtily defer Baptism, nor is given to drunkenness, let him keep his Ministry, and the priviledge of his habit*] Spelman, *pag.* 195. King *Alured* in the Preface to his Laws tells us, that *except Treason and Desertion of their Lords, the Councils of the Clergy did lay but some pecuniary mulct on other sins, Spelm. pag.* 362.

All this shews that the Church then was much more corrupt then ours now in *England.*

Yea the best of the Fathers had such blots, that I may well make their *Confessions* another discovery, that our Churches are as pure and holy as theirs. I will name but few of the chief, because I would not rake into their faults needlesly, who are pardoned, glorified Saints in Heaven. St. *Augustine* whilest he leaned to the Maniches had a bastard, and confesseth himself guilty of fornication. St. *Hierom* that was so vehement for Virginity, and lived a Monastick life, doth yet confess that he was not a Virgin. St. *Bernard* that lived so Contemplative a life, in his *Serm. de beata virgine post serm.* 5. *de Assumpt.* confesseth, *se carere virginitate*, that he lacked his virginity. And though *Bellarmine* (*de scriptor. Eccclesi. pag.* 224.) do from that only reason question whether it be *Bernards*, yet it is in the second Tome among his undoubted writings, and this reason is a poor disproof.

Now if one of our ordinary Ministers should be but guilty of such a sin, though but once, and that before Conversion, no doubt but it would lye heavye on their Consciences; and I am sure it would leave such a blot on their names, that were never likely to be worn off while they live.

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When we tell the Papists of their Licensing Whore-houses at *Rome*, *Bononia*, *&c.* they commonly fly to the words of *Austin*, *lib. de Ordine*, saying [*Auser Meretrices de rebus humanis, & turbaveris omnia libidinibus*, i. e. *Take away Whores from among men, and you will disturb all things with lusts.*] Though this was written when *Austin* was but a young convert, and it seems that he after changed his mind, yet this shews that our times are far from the abominations of those; and our Pastors are far more strict then *Austin* then was.

4. As for the Holiness of their Church by Ceremonies, as Holy Water, Holy Oil, Relicks, Altars, and an hundred such things, I think it not worth the speaking of: all things are sanctified to us by the word and prayer. We devote our selves and all that we have to God, and then *to the Pure all things are Pure.* We neglect no Ordinance of God that we can know of and enjoy. *He is a Spirit, and seeketh such as will worship him in spirit and truth.* This is the Holiness that we look after. But for numbring of Beads, and *Ave Maries*, and going pilgrimages, and such inventions of arrogant men, we place no Holiness in them, as knowing that God desireth not a Mimical or Histrionical worship; and that none knows what will please him so well as himself.

Chap. XXXV.

Detect. 26. ANother of their Deceits is, *by calling us to tell them when every one of their Errors did first begin, and what Pope did bring them in; or else they will not believe but they are from the Apostles.*

To this Bishop *Usher* and abundance of our writers have answered them at large. I shall therefore speak but these few, but satisfactory words.

1. It belongs to you to prove the continuance of your Opinions or Practices, more then to us to prove the Beginning. 2. It sufficeth that we prove that there was a time when your errors were not in the Church, and that we can do from the Scriptures and the Fathers, and oft have done. 3. You know your selves of abundance of changes which you know not who

did first introduce. Who first administred the Lords Supper in one kind only? dare you say that this was from the beginning? Who first laid by the standing on the Lords day, and used kneeling? (forbidden *Can.* 20. *Concil. Nicen.* 1. and in other General Councils.) *Alvarus Pelagius de planct. Eccles. li.* 2. *art.* 2. *fol.* 104. saith [*The Church bewaileth the sins of the people, but specially of the Clergy as greater then the sin of Sodom: For we see that faith and Justice have forsaken the earth. The Holy Scripture and sacred Canons are accounted as fables —— He's now a man of no knowledge that inventeth not Novelties.*] You see that then Novelties were brought in. The same *Vincentius Lirinensis* complaineth of: And not only complaineth of, but giveth Direction what to do in case that [*Novella aliqua contagio, non jam portiunculam tantum, sed totam Pariter Ecclesiam commaculare conetur? If any novell contagion shall endeavour to stain not only a part of the Church, but the whole Church alike?*] And then his advise is to appeal from Novelty to Antiquity, and not to the Pope or the present Church. And withall he addeth that *This Direction is but for* [*new heresies at their first rising, before they falsifie the rules of ancient faith* (that is, before they corrupt antient Writers, or can pretend to Antiquity) *and before by the large spreading of the venome, they endeavour to corrupt the volumes of our ancestors.* But dilated and inveterate Heresies are not to be set upon this way, because by the long tract of time, they have had a long occasion of stealing Truth: and therefore we must convince such antient heresies and schisms by no means but by the only Authority of the Scripture, if there be need, or avoid them ——] *Lirinens. cap.* 4 *&c.*

Were there not abundance of Novelties introduced, when *Augustine ad Januarium* said that [*They load our Religion with servile burdens, which God in mercy would have to be free, with a very few and most manifest Sacraments of Celebration, so that the condition of the Jews was more tolerable, that were subject to Legall Sacraments, and not to the presumptions of men*] These words of *Austin* your own *Joh. Gerson* reciting (*de vita spirit. animæ. lect.* 2. *par.* 3.) addeth of his own [*Si tuo tempore, &c. If in thy dayes thou didst thus mourn, Oh wise* Augustine, *what wouldst thou have said in our time: where according to the variety,*

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and motion of heads, there is incredible variety and diffonant multiplicity of such servile burdens, and as thou calleſt them, of humane presumptions. Among which, as so many snares of souls, and entangling nets, there's scarce any man that walks secure, and is not taken (or catcht.)]

How think you now in the Judgement of *Augustine* and *Gerson*; whether there have any *Novelties* been brought into the Church: and whether all your Presumptions and burdens, and (as *Gerson* calls them) halters for souls, have come from the Apostles, or are your own? When all is thus overcome with Novelty, do you make any question whether any thing be new?

It seems that *Bernard* thought that humane Traditions were too much befriended, when he thus describeth the Assemblies that he approveth, *Epist.* 91. [*Such a Council (do I delight in) in which the Traditions of men are not obstinately defended, or superstitiously observed; but they do diligently and humbly enquire, what is the good, and well pleasing, and perfect will of God.*]

And it seems to me that General Councils by error introduced Novelties, when Later Councils were fain to undo what the former had done: For so doth blessed *Augustine* profess they did, saying, *De Baptis. cont. Donat. lib.* 2. *cap.* 6. [*And Councils themselves that are gathered through several Regions or Provinces, do without any scruple yield to the authority of more plenary Councils that are gathered out of the whole Christian world; and those same plenary Councils do often yield (or give place) the former to the later, when by some experiment of matters, that which was shut is opened, and that which lay hid is known*] Sure here are alterations made even by General Councils that correct one another.

And what should hinder the Introduction of Novelty when General Councils do so often err? Nay if such Councils be Morally and Interpretatively the whole Church, as the Papists say, then the whole Church doth err in the reception of some Novelty, before they declare it by their decrees. If you say, that General Councils cannot err, nor introduce such Novelties, your Champion *Bellarmine* and many of your own, will give you the Lie: saith he *De Concil. lib.* 2. *cap.* 11. [*Neq; potest*, &c. *It cannot be answered that those Councils erred because they were*

not lawfull (that is the Arrian and other Heretical General Councils, at that at *Sirmium, Millanie, Ariminum, Epheſus,* ſeveral at *Conſtantinople* diſſallowedby the Papiſts *) For to moſt of them there was nothing wanting but the Popes aſſent. Yea the ſecond at* Epheſus *was altogether like that at* Baſil : *For both were called by the Pope ; in both of them the Popes Legate was preſent at the beginning : from both of them the Popes Legate ſhortly after went away : in both of them the Pope was excommunicated ; and yet that the Council of* Epheſus *erred, the adverſaries will not deny*] Hence he concludeth that [*the chief Power Eccleſiaſtical is not in the Church, nor in the Council, the Pope being removed* formaliter vel ſuppletivè.]

And what ſhould hinder, when there is but one mans vote againſt it, even the Popes, but that Novelty and error may enter at any time ; and when that one man is oft ſo wicked and Heretical as he is. For General Councils are but a meer name and mockery. The packing of them ſhews it : the Paucity and non-Univerſality of them ſhews it. The Management of their affairs ſhews it. They do nothing ſince the Papal reign, but what the Pope will (excepting the condemned Councils) They have no Being till he Will ; nor make any Decrees but what he Will : Nor are their Decrees of any further power, then he is pleaſed to give them. So that his Will is the ſenſe of the General Council or univerſal Church. I need not turn you for this to *Sleidan*, or *Vergerius* Biſhop of *Trent*, that tell us the Holy Ghoſt came to that Council in a Cloak-bag from *Rome* : nor to *Eſpenſaus in Tit. 1. pag. 42.* ſeeing *Bellarmine* ſpeaks it out, *De Concil. lib. 2. cap. 11.* ſaying, [*We muſt know that the Pope is wont to ſend Legates inſtructed concerning the judgement of the Apoſtolick ſeat, with this Condition, that if the Council do conſent to the Judgement of the Apoſtolick ſeat, it ſhall be formed into a Decree ; If not, the forming of the decree ſhall be deferred till the Pope of* Rome, *being adviſed with, ſhall return his anſwer*] And ſaith *Bellarmine de Concil. lib. 2. cap. 11.* [*In the Council of* Baſil, Seſ. 2. *it was decreed by common conſent, together with the Popes Legate, that a Council is above the Pope ; which certainly is now judged erroneous*] And the Council of *Lateran* and *Florence* decreed the contrary. And *Pighius* ſaith, *Hierarch. Eccleſ. l. 6.* that [*the Councils of* Conſtance *and* Baſil

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went about by a new trick, and pernicious example to destroy the Ecclesiastical Hierarchy, and instead of it to bring in the Domination of a promiscuous confused popular multitude, that is to raise again Babylon *it self, subjecting to themselves, or to the community of the Church, (which they falsly pretended that they Represent) the very Head and Prince of the whole Church; and him that is the Vicar of Christ himself in this his Kingdom, and this against Order and Nature, against the cleerest light of Gospel verity, against all Authority of Antiquity, and against the undoubted Faith and Judgement of the Orthodox Church it self.*]

Mark Papists: General Councils with the Popes *Nuncio* may bring in Novelties in faith, against the cleerest light of the Gospel, and the full Consent of Antiquity; and yet these Councils affirmed their opinions to be *de fide*, and the contrary to be Heretical and Damnable, and contrary to all Antiquity. You see then that Novelties are among you in matters of faith. And the French to this day are guilty of those *Novelties*, and also charge their Adversaries with Innovation.

Nay what will you say, if General Councils themselves are but Novelties, though they are the foundation of the faith of one half of the Papists (as the Pope is of the other) I *say not so*, but judge whether your Champion *Pighius say so, Hierarch. Eccles. lib.* 6. *cap.* 1. *fol.* 230. where he saith that [*Concilia universalia non habent Divinam*, &c. *General Councils have not a Divine or Supernatural Original, but meerly an humane Original, and are the Invention of* Constantine *a Prince, profitable indeed sometimes to find out in Controversie, which is the Orthodox and Catholick truth, though to this they are not necessary; seeing its a readyer way to advise with the Apostolick seat*] How now Sirs? Is your Representative Church the foundation of your faith, a *Novelty* of *Constantines* invention; and yet are you in the old way, and must we be put to prove you to be *Novelists?*

Do you think those Popes did go the Old way, of whom *Alvarus Pelagius* speaks (*de planctu Eccles. art.* 15. *lib.*2.) that [*they succeeded in authority, but not in Sanctity, intruding themselves, procuring, bargaining*, &c. *building Towers and Palaces in Babylon, that is, in* Rome *according to* Hierom] Some foul innovation sure they were guilty of that so re-edified *Babylon.*

So that this is my first proof that you are Novelists; from the General Accusations of others, and Confessions of your own.

2. Another proof that changes may be, and yet the time and Authors be unknown, is from the instance of other Churches that have been corrupted or subverted by Innovations, and yet the time and authors are unknown. You accuse the Churches in *Habassia* of many errors your selves; and you are not able to tell us when they came in, or who introduced them. The same may be said of the Georgians, Armenians, Egyptians, yea and of the Greeks and Russians. Can you tell us when, and by whom each error was introduced that corrupted the Churches mentioned in the Scripture? as *Corinth*, *Philippi*, *Coloss*, *Thessalonica*, *Ephesus*, *Laodicæa*, and the rest: you know you can give us no better an account of this, then we can of the Authors of your Corruptions, nor so good.

You know that among the Primitive Fathers, whose writings are come to our hands, many errors had the Major vote, as that of the *Corporeity of Angels*, (which your second General Council at *Nice* owned) and their *Copulation with women before the flood*, the *Millenary conceit*, and many more which you confess to be errors. Tell us when any of these came in, if you can (unless you will believe that *Papias* received the last from *John*, and then its no error.) Who did first bring the Asian Churches to celebrate Easter at a season differing from yours? Who first brought the Brittains to it? Nay we know not certainly who first Converted many Nations on earth, nor when they first received their Christianity: and how then should we know when they first received each error?

And we find that good men did bring in Novelties; and what was by them introduced as indifferent, would easily by custom grow to seem Necessary: and what they received as a doubtfull opinion, would easily grow to be esteemed a point of Faith. The Presbyters and whole Clergy of *Neocæsarea* were offended with *Basil* for his Innovations, *viz.* for bringing in a new Psalmodie, or way of singing to God; and for his new order of Monasticks: and they told him that none of this was so in *Gregories* dayes; and what answereth *Basil*? He denyeth not the Novelty of his Psalmodie, but retorts again on them, that their

their Letany also was new, and not known in the time of *Gregory* (*Thaumaturgus*) yea, saith he, *How know you that these things were not in the dayes of* Gregory? *For you have kept nothing unchanged to this day of all that he was used to*] you see what chopping and changing was then in the Church among all sorts, when such an alteration was made in less then forty years. Yet *Basil* would not have unity to be laid on any of these things, but addeth, [*But we pardon all these things, though God will examine all things: only let the principal things be safe*] Basil *Epist.* 63. Isidore Pelusiota *lib.* 1. *Epist.* 90. saith, that [*the Apostles of the Lord studying to restrain and suppress unmeet loquacity, and shewing themselves Masters of modesty and gravity to us, did by wise Councils permit women to sing in the Churches. But as all Gods documents are turned into the contrary, so this is turned to dissoluteness, and the occasion of sin. For they are not affected with deep compunction in singing Divine Hymns; but abusing the sweetness of the singing, to the irritating and provoking of lust, they take it for no better then stage-play songs:*] *therefore he adviseth that they be suffered to sing no more.*

Here you see 1. That changes had happened about many Divine things. 2. That he adviseth himself the introducing of this novelty, that women be forbidden singing in the Church, because of the abuse, though he confess it a wise Apostolick Order. So that for Novelty by good men to creep into Gods worship, is not strange.

3. Moreover the Nature of the thing may tell all the world, that neither you nor we can be accountable of the beginning of every error that creepeth into the Church: For 1. The distance of time is great. 2. Historians are not so exact: and what they tell us not, neither you, nor we can know. 3. Much History is perished. 4. Much is corrupted by your wicked forgeries, as hath been oft proved to you. 5. Mixtures of Fables have hindred the credit of much of it. 6. Nations are not individual persons, but consist of millions of individuals: And as it is not a whole Nation that is converted to the faith at once, so neither is it whole Nations that are perverted to Heresie at once, but one receiveth it first, and then more and more, till it over-spread the whole. *Paul* saith that such doctrine eateth like a Gangrene; and that is by degrees, beginning on one part, and proceeding

proceeding to the rest. 7. As I said before, that which is at first received but as an Opinion and an Indifferent thing, must have time to grow into a Custom; and that Custom maketh it a Law, and makes Opinions grow up to be Articles of Faith, and Ceremonies grow to be Necessary things. You know that this is the common way of propagating opinions in the world.

4. I have in another Book shewed you out of many of your own writers, the rise of divers of your vanities. And *Usher* hath told the Jesuite more: and so he hath told you of your thriving to your present height, in his Book *de succes. & statu Eccles.* And so hath *Mornay* in his *Mysterie of Iniquity*, and *Rivet* in the Defense of him against *Cofferellus*; and *Pet. Molinæus* hath purposely written a Book *de Novitate Papismi, & Antiquitate veri Christianismi*, shewing the Newness of Popery in the several parts of it. To these therefore I remit you for Answer to this Objection.

5. Can you tell us your selves, when many of your doctrines or practices sprung up? When took you up your *Sabbaths fast*, for which you have been condemned by a Council? You know that when the twentieth Canon of the Nicene Council was made, and when the Canons at *Trull.* were made, it was the Practice of the Church through the known world, to pray and perform other worship standing, and to avoid kneeling on the Lords Day. Tell us when this Canon and Tradition was first violated by you, and by whom? It was once the custom of your Church to give Infants the Eucharist; who first broke it off? It was once your practice to Communicate in both kinds: who first denyed the Cup to the Laity? At first it was only a doubtful Opinion, that Saints are to be Prayed to, and the dead prayed for, which came into mens minds about the third or fourth Century? But who first made them Articles of faith? *Augustine* began to doubt, whether there were not some kind of Purgatory: But who first made this also a point of faith? Who was it that first added the Books of the *Maccabees* and many others to the Canon of Scripture, contrary to the Council of *Laodicea*, and all the rest of the concent of Antiquity, which Dr. *Reignolds*, Dr. *Cosin* and others have produced? Who was it that first taught and practised the putting an Oath to all the Clergy of the Christian Church within your power to be true

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to the Pope, and to obey him as the Vicar of Christ? Who first taught men to swear, that they would not interpret Scripture, but according to the unanimous Consent of the Fathers? Who was the first that brought in the doctrine or name of Transubstantiation? and who first made it an Article of faith? Who first made it a point of faith to believe that there are just seven Sacraments, neither fewer nor more? Did any before the Council of *Trent* swear men, to receive and profess without doubting, all things delivered by the Canons and Oecumenical Councils, when at the same time they cast off themselves the Canons of many General Councils, and so are generally and knowingly perjured? (as *e. g.* the twentieth Canon of *Nice* forementioned) These and abundance more you know to be *Novelties* with you, if wilfulness or gross ignorance bear not rule with you; and without great impudence you cannot deny it. Tell us now when these first came up, and satisfie your selves.

One that was afterward your Pope (*Æneas Sylvius, Epist.* 288. saith, that *before the Council of* Nice, *there was little respect had to the Church of* Rome: You see here the time mentioned, when your foundation was not laid.

Your Learned *Cardinal Nicol. Cusanus, lib. de Concord. Cathol. c.* 13. &c. tells you how much your Pope hath gotten of late: and plainly tells you, that the Papacy is *but of Positive right, and that Priests are equall, and that it is subjectional consent that gives the Pope and Bishops their Majority, and that the distinction of Dioceses, and that a Bishop be ever Presbyters, are of Positive right, and that Christ gave no more to* Peter *than the rest; and that if the Congregate Church should choose the Bishop of* Trent *for their President and Head, he should be more properly* Peters *Successor then the Bishop of* Rome] Tell us now when the contrary doctrine first arose?

Gregory *de valentia* (*de leg. usu Euchar. cap.* 10. tells you that the *Receiving the Sacrament in one kind, began not by the decree of any Bishop, but by the very use of the Churches, and the consent of believers*: and tels you, that *it is unknown when that Custom first begun, or got head, but that it was General in the Latine Church, not long before the late Council of* Constance. And may you not see in this, how other points came in?

If Pope *Zosimus* had but had his will, and the Fathers of the *Carthage* Council had not diligently discovered, shamed, and resisted his forgery, the world had received a new Nicene Canon, and we should never have known the Original of it.

Its a considerable Instance that *Usher* brings, of using the Church service in a known tongue. The Latine tongue was the Vulgar tongue, when the Liturgy and Scripture was first written in it (at *Rome* and far and neer it was understood by all.) The service was not changed, as to the language: but the language it self changed; and so Scripture and Liturgy came to be in an unknown tongue; And when did the Latine tongue cease to be understood by all? Tell us what year, or by whom the change was made? saith *Erasmus* (*Decl. ad censur. Paris. tit.* 12. §. 41.) [*The Vulgar tongue was not taken from the people, but the people departed from it.*

5. We are certain that your errors were not in the times of the Apostles, nor long after, and therefore we are sure that they are Innovations. And if I find a man in a Dropsie, or a Consumption, I would not tell him that he is well, and ought not to seek remedy, unless he can tell when he began to be ill, and what caused it.

You take us to be Heretical: and yet you cannot tell us when our errors did first arise. Will you tell us of *Luther*? You know the Albigenses whom you murdered by hundreds and thousands, were long before him? Do you know when they begun? Your *Reinerius* saith that some said, they were from *Silvesters* dayes, and some said since the Apostles; but no other beginning do you know.

6. But to conclude, what need we any more, then to find you owning the very doctrine and practise of Innovation? When you maintain that you can make us new Articles of faith, and new worship, and new discipline, and that the Pope can dispense with the Scriptures, and such like, what reason have we to believe that your Church abhorreth Novelty? If you deny any of this, I prove it.

Pope *Leo* the tenth among other of *Luthers* opinions, reckoneth and opposeth this as Hereticall [*It is certain that it is not in the hand of the Church or Pope, to make Articles of faith*] (*in Bulla cont. Luth.*)

The

The Council of *Constance* that took the supremacy justly from the Pope, did unjustly take the Cup from the Laity in the Eucharist, [*Licet in primitivâ Ecclesiâ hujusmodi Sacramentum reciperetur à fidelibus sub utraq; Specie*, i. e. *Though in the primitive Church this Sacrament was received by Believers under both kinds.*]

The Council of *Trent* say, *Sess.* 21. *cap.* 1, 2. that [*this power was alway in the Church: that in dispensing the Sacraments, saving the substance of them, it might ordain or change things, as it should judge most expedient to the profit of the receiver.*]

Vasquez To. 2. *Disp.* 216. *N.* 60. saith [*Though we should grant that this was a precept of the Apostles, nevertheless the Church and Pope might on just causes abrogate it: For the Power of the Apostles was no greater then the power of the Church and Pope in bringing in Precepts.*]

These I cited in another Treatise against Popery, *page* 365. Where also I added that of Pope *Innocent* [*Secundum plenitudinem potestatis*, &c. *By the fulness of our power, we can dispense with the Law above Law*] And the Glos that oft saith [*The Pope dispenseth against the Apostle; against the Old Testament. The Pope dispenseth with the Gospell interpreting it*] And *Gregor. de valent.* saying (*Tom.* 4. *disp.* 6. *q.* 8.) [*Certainly some things in later times are more rightly constituted in the Church then they were in the beginning*] And of *Cardinal Peron's* saying, *lib.* 2. *Obs.* 3. *cap.* 3. *pag.* 674. against King *James*, of the Authority of the Church to alter matters conteined in the Srripture: and his instance [*of the form of Sacraments being alterable; and the Lords command* [*Drink ye all of it*] *mutable and dispensable.* And *Tolets* [*Its certain that all things instituted by the Apostles were not of Divine right.*] Andradius (Defens. Concil. Trid. lib. 2. pag. 236. [*Hence it is plain that they do not err that say the Popes of* Rome *may sometime dispense with Laws made by* Paul *and the four first Councils* ——] And *Bzovius* [*The Roman Church using Apostolical power, doth according to the Condition of times, change all things for the better*] And yet will you not give us leave to take you for changers and Novelists?

But let us add to these witnesses, some more of your worthies, *August. Triumph. de Ancon. q.* 5. *art.* 1. saith [*To make a*

new Creed, belongs only to the Pope, because he is the Head of the Christian faith, by whose authority all things belonging to faith are confirmed and strengthened ——] *Et Art.* 2. [*As he may make a new Creed, so he may multiply new Articles upon Articles*] And (*in Præfat. sum. ad Johan.* 22.) he saith that [*the Popes power is Infinite, because the Lord is great, and his strength great, and of his greatness there is no end*] And *q.* 36. *ad.* 6. he saith that [*the Pope giveth the Motion of Direction, and the sense of Knowledge into all the members of the Church; For in him we live and move and have our being* —— *And the Will of God, and consequently the Popes Will, who is his Vicar, is the first and chief cause of all motions corporall and spiritual.*] And then no doubt may change without blame.

Abbas Panormitan. in cap. C. Christus de hæret. n. 2. saith, [*The Pope can bring in a new Article of faith*] And *Petr. de Anchoran. in idic.* [*The Pope can make new Articles of faith, that is, such as now ought to be believed, when before they ought not to be believed.*]

Turrecremat. sum. de Eccl. lib. 2. *cap.* 203. saith that [*the Pope is the Measure, and Rule, and Science of things to be believed.*] And *August. de Ancona* shews us that the *Judgement of God is not higher then the Popes, but the same, and that therefore no man may appeal from the Pope to God*] (qu. 6. art. 1.) And therefore be not offended, if we suppose you to have changes.

A Confutation of a Popish Manuscript on this point.

Just as I was writing this, I received another Popish *M. S.* sent from *Wolverhampton* to *Sturbridge*, to which I shall return an answer before I go to the next point.

Pap. M. S. *An Argument for the Church.*

IT *will not be denyed but that the Church of* Rome *was once a most pure, excellent, flourishing and Mother Church; and her faith renowned in the whole world,* Rom. 1. 8. & 6. & 16.

Whites

Whites Def. p. 555. *King* James *speech to the Parliament.* Whitaker *in his Answer to* Dr. Sanders. Fulk. cap. 21. Thes. 7. Reynolds *in his fifth Conclusion.*

This Church could not cease to be such, but she must fall either by Apostacy, Heresie, or Schism.

Apostacy is not only a renouncing of the faith of Christ; but of the name and Title of Christianity. No man will say that the Church of Rome *had such a fall, or fell so.*

Heresie is an adhesion or fast cleaving to some private or singular Opinion, or error in faith, contrary to the generally approved doctrine of the Church.

If the Church of Rome *did ever adhere to any singular or new opinion, disagreeable to the common received doctrine of the Christian World, I pray you satisfie me in these particulars.*

1. *By what General Council was she ever condemned?*

2. *Which of the Fathers ever writ against her?*

3. *By what Authority was she otherwise reproved?*

For it seems to be a thing very incongruous, that so great a Church should be condemned by every private person, who hath a mind to condemn her.

Schism is a departure or division from the unity of the Church, whereby the bond and Communion held with some former Church is broken and dissolved.

If ever the Church of Rome *divided her self from any body of faithfull Christians, or broke Communion, or went forth from the Society of any Elder Church, I pray you satisfie me in these particulars.*

1. *Whose company did she leave?*

2. *From what body went she forth?*

3. *Where was the true Church she forsook?*

For it appears not a little strange, that a Church should be accounted Schismatical, when there cannot be assigned any other Church different from her (which from age to age since Christs time hath continued visible) from whence she departed.]

Thus far the Papists Manuscript.

An Answer to the foregoing Argument.

IF the Author of this Argument thinks as he speaks, its a case to be lamented with tears of blood, that the Church of Christ should be abused, and the souls of men deluded by men of so great ignorance. But if he know that he doth but juggle and deceive, its as lamentable that any matter of Salvation should fall into such hands.

1. This Argument I have before answered, *Detect.* 13. The word Church here is ambiguous, and either signifieth, 1. A particular Church, which is an Association of Christians for personal Communion in Gods worship. 2. Or divers such Associations or Churches Associated for Communion by their officers or delegates, for unity sake. 3. Or else it may signifie some one Mistris Church that is the Ruler of all the rest in the world. 4. Or else it may signifie the Universal (Catholick) Church it self, which containeth all the particular Churches in the world.

The Papist should not have plaid either the blind man or the Jugler by confounding these, and never telling us which he means. 1. For the first, we grant him that *Rome* was once an excellent flourishing Church: And so was *Ephesus*, *Hierusalem*, *Philippi*, *Colosse* and many more.

2. As to the second sence it is humane, or from Church custom, so to take the word Church; for Scripture, that I find doth not so use it: But for the thing, we are indifferent: Though it cannot be proved that in Scripture times *Rome* had any more then a particular Church; yet its all one as to our cause.

3. As to the third and fourth senses, we deny, as confidently as we do that the Sun is darkness, that ever in Scipture times *Rome* was either a Mother to all Churches, or the Ruler and Mistris of all, or yet the Universal Church it self. Prove this, and I will turn Papist.

But there's not a word for it in the Texts cited, but an intimation of much against it. *Paul* calleth *Rome* a Church, and commendeth its faith. True, but doth he not so by the *Thessalonians*, *Colossians*, *Ephesians*, *Philippians*, *&c.* and *John* by the *Philadelphians*, *Pergamus*, *Thyatira*, and others, as well? And will not

not this prove that *Rome* was but such a particular Church as one of them ?

The citation of Protestants are done it seems by one that never read them, nor would have others read them ; which makes him turn us to whole books to search for them, if we have nothing else to do, and to miscited places. But we know that all our Divines confess that *Rome* was once a true and famous particular-Church, but never the Universall Church, nor the Ruler of the world, or of all other Churches, in *Pauls* dayes. Would you durst lay your cause on this, and put it to the tryal ? Why else did never *Paul* make one word of mention of this Power and honour, nor send other Churches to her to be Governed ?

And now I pray consider to what purpose is the rest of your reasoning ? What is it to me, whether *Rome* be turned either Apostate, Heretical, or Schismatical, any more then whether *Jerusalem*, *Ephesus*, *Philippi*, or any other Church be so faln ? If you are not faln I am glad of it ; if you are I am sorry for it ; and so I have done with you (unless I knew how to recover you.) Would you not laugh even at the Church of *Jerusalem* that was truly the Mother Church of the world, if they should thus reason [*We are not faln away : therefore we must Rule over all the world, and no man is a Christian that doth not obey us ?*] This is the sport you make in the cheating of souls.

Well ; but let us follow you, though our cause be not concerned in it. 1. I answer, that we accuse you not of renouncing the name of Christ. 2. We must needs fear, that according to to your own definition of Heresie, you are guilty of many Heresies.

And to your Questions, I answer. 1. I pray you tell us what General Councils did ever condemn one half of the Heresies mentioned by *Epiphanius*, *Augustine* or *Philastrius* ? Was there ever a greater rabble of Heresies then before ever a General Council was known ? and were they dead and buryed before the first General Council was born ? 2. Did you not smile when you wrote these delusory Questions ? How can a General Council condemn you, or any great part of the Church : for instance the Greeks, *&c.*. If you be not there its not a General Council ? And will you be there to condemn your selves ? you have more wit and less grace then so. And I pray, what General Coun-

cil

cil did ever condemn the Greeks, for those many errors charged on them? If the Greeks themselves were not there, it was not a General Council; so considerable a part are they of the Church. And what General Council hath condemned the Abassines, Egyptians, *&c.*

3. Do you think General Councils are so stark mad or horridly impious, as to condemn so many Kingdoms with one condemnation, for Heresie? Why, they know that men must be heard, before they be condemned, and a Kingdom consisteth of many millions of souls. And it is not enough to know every mans faith, if we know the faith of the King, or Pope, or Archbishop, or Bishops: And how long shall they be examining each person in many Kingdoms?

4 But yet I can say more of your Church then of others. He that kills the Head, kils the Man: Your Usurping Head is an Essential part of your New-formed Church: But your Head hath been condemned by Councils; therefore your Church in its essential part hath been condemned by Councils. Do you not know that all the world (as well as the feigned Council *Sinuessan.*) condemned your Pope *Marcellinus* for Offering to Idols? Know you not that two or three General Councils condemned Pope *Honorius* as a Monothelite? Yes: no doubt you know it. Know you not that the second General Council of *Ephesus* condemned and excommunicated your Pope? And that the Council of *Basil* called by him did the like? If you do not, see *Bellarmines* parallel of them *de Conciliis lib.* 2. *cap.* 11. Do I need to tell you what the Council of *Constance* did? Or for what *John* 22. *alias* 23. and *John* 13. and other Popes were deposed by Councils?

2. And for Fathers, do I need to tell you how many condemned *Marcellinus*, *Liberius*, *Honorius* and others? How oft *Hilary Pictav.* (*in fragmentis in recit. Epist. Liberii*) doth cry out *Anathema tibi Liberi, prevaricator*: presuming to curse and excommunicate your Pope. Need I tell you what *Tertullian* saith against *Zephernius*: Yea what *Alphonsus à Castro* and divers of your own say against *Liberius*, *Honorius*, *Anastasius*, *Celestine*; and tell us that many Popes have been *Hereticks*? At least give us leave to believe *Pope Adrian* the sixth himself. Read *Dom. Bannes in* 2^m 2^æ *q.* 1. *art.* 10. Where he proves

proves at large against *Pighius*, that a Pope may be an *Heretick*, and laughs at *Pighius* that now after two hundred years would prove them false witnesses, which write that Pope *Honorius* was condemned for an Heretick by three Popes, *viz. Agatho*, *Leo* the second, and *Adrian* the second.

3. But perhaps you'l say, that *though your Popes have been condemned by Councils, yet so have not your maintained doctrines. Answ.* Yes, that they have too. Did not the Councils at *Constantinople* condemn the Doctrine of the second *Nicene* Council for Image-worship, and the Council at *Frankford* do the like? And those two at *Constantinople* were as much General as your Council of *Trent* was, and much more.

And yet that same Council at *Nice* did condemn the doctrine of St. *Thom. Aquinas*, and your Doctors commonly of worshipping the Image of Christ, and Cross, and sign of the Cross with *Latria*, divine worship.

And did not your General Councils at *Laterane* and *Florence* declare that the Pope is above a Council, and that they cannot depose him? *&c.* And yet your General Councils at *Constance* and *Basil* determine the contrary as an Article of Faith, and expresly affirm the former to be Heresie. See then your own doctrine, even in a fundamental point condemned by General Councils of your own (which side soever you take, the Popes, or the Councils.)

And did not the sixt Council of *Carthage*, of which St. *Augustine* was a principal member, not only detect Pope *Zosimus* forged Canon of *Nice*, but also openly and prevalently resist and reject your Usurpation, and refuse your Legates and Appeals to you? If you would cloak this, believe your own Pope *Boniface*, *Epist. ad Eulalium*, saying [*Aurelius sometime Bishop of* Carthage, *with his Colleagues, did begin, by the Devils instigation to wax proud against the Church of* Rome *in the times of our Predecessors*, Boniface and *Celestine.*]

And if you have learnt to except against this Epistle, see your Bishop *Lindanus* justifying it, *Panopl. l. cap.* 89. Or at least believe your Champion *Harding* against *Jewels* Challenge, *art.* 4. *sect.* 19. [*After the whole African Church had persevered in schism the space of twenty years, and had removed themselves from the obedience of the Apostolick seat, being seduced by* Au-

relius *Bishop of* Carthage.] Again note, that *Austin* was one of them.

But you'l say, that this was not a General Council: *Answ.* True; for when part riseth against part, it cannot be the whole that is on either side.

Moreover do you not know that the Greeks have condemned you oft? And truly their Councils have been much more General then yours at *Trent* was, where about forty Bishops altered the Canon of Scripture, and made Tradition equal with it. I think verily this one County would have afforded a far better Council of a greater number.

But I'le once more name one General Council that hath condemned your very foundation; and that is the fourth General Council at *Calcedon* before mentioned, *Act.* 15. *Can.* 28. *& Act.* 16. where you may find, 1. That the ancient Priviledges of the Roman Throne were given them by the Fathers (in Council) 2. That the Reason was, because *Rome* was the Imperial City. 3. They give Equal Priviledges to the seat of *Constantinople*, because it was now become New *Rome.* 4. That the Roman Legates would not be present at this act. 5. But the next day when they did appear, and pretended that this act was forced, the Bishops all cryed [*No man was compelled: Its a just decree; we all say thus; we all approve it: Let that stand that is decreed; its all right.*]

6. Here specially note that this General Council thought they needed not the Popes Approbation for the validity of their Decrees, when they pass them, and take them for valid, even contrary to the will of the Pope. Speak you that bear the least reverence to a General Council. Did this Council think that their Decrees were invalid, if the Pope approve them not? You see, if you be not wilfully blind, they did not. And who is now to be believed? *Bellarmine* and his party, and the present prevalent party of the Papists, that say, Councils not approved by the Pope are invalid or without authority; or the Council of *Calcedon* that thought otherwise?

7. Note that the Popes Legates called this [*An humbling, and depressing, and wronging of the Papacy, and therefore entred their dissent: see* Bellarmines *Confession lib.* 2. *de Pontif. cap.* 17. *Binius* notes on this *Council.* Baronius *an.* 451.

8. Note

8. Note also that the shifts of *Bellarm. Binnius, Baronius, Becanus, Gretser*, &c. are apparently false, that say this Canon was surreptitiously brought into the Council: for *Ætius, Act.* 16. openly professed the contrary, and all the Bishops professed their consent to the last.

9. Note also that this is one of the four Great Councils which the Papists themselves compare to the four Gospels; and in it were six hundred and thirty Fathers.

10. Note also that this great Council is against them, and on the Protestant side in the very foundation of all our differences, Whether the Roman Priviledges be *jure divino* or *humano*? And though it be but the Priviledges, and not the now-claimed Vicarship that was in Question, yet the Conclusion is the stronger against them, because the lesser was denyed.

But their last shift is, that this Clause or Canon was not approved, and so is Null. 1. Mark then you that wrote this Manuscript, that we have General Councils against you; but we want the Popes Approbation. And in good sadness was that the meaning of your Question [*What Council, that is, what Pope condemned our Church?*] Can it be expected that this one man should condemn himself? or can you be no Heretick till then?

2. But let it be so this once. Did not your Pope approve of this Council, when *Gregory* the first did liken it with the other three to the four Gospels? and said of this [*Tota devotione Complector: integerrima approbatione custodio*] *I embrace it with my whole devotion; I keep it with most entire approbation*] *Greg.* 1. *Regist. l.* 1. *Epist.* 24. *cited in the Decrees, Dist.* 15. *c.* 2. I think this is expresly a full Approbation, not without excepting any part only, but excluding all such exceptions. And the like Approbation of *Gelasius* in the Roman Council is cited there also in the Decrees, *ibid. pag.* 33.

I did also before instance the sixt General Council against you, approved by Pope *Adrian* in his Epistle to *Tharasius* in the second Nicene Council.

And indeed it is no hard matter to prove you condemned by your own Popes also. If you could but understand the plainest words in a matter that is against your opinions and wills, there needed no talk to perswade you that Pope *Gregory* the first con-

demned the Title of *Universal Bishop or Patriarch*, professing earnestly that he was the forerunner of Antichrist that would usurp it. But the plain truth is, as sad experience teacheth us, no words of Fathers, Popes or Councils, much less of Scripture, are intelligible to you, when your wills are against the matter. But we may truly say of you, that lay all on the will of the Pope, as *Austins* Observator, your *Lodovicus Vives* freely speaketh (*in schol. in August. lib.* 20. *de Civit. Dei, cap.* 26.) [*Those are taken by them for Edicts and Councils, which make for them* (or are on their side;) *the rest they no more regard then a meeting of women in a workhouse or a washing place.*] Do you understand this language of one of your own (but too honest to have much company.)

Well; but you have a third Question [*By what Authority was she otherwise reproved?*] Answ. By the Authority of that Precept, *Levit.* 19.17. and many the like. By the same Authority that *Paul* reproved *Peter*, *Gal.*2. and withstood him to the face: by such Authority as any man may seek to quench a fire in his neighbours house, or pull a man out of the water that is drowning: or as any one Pastor may reprove another when he sinneth. By the same Authority as *Irenæus* rebuked *Victor*, and the Asian Bishops withstood him, and as *Cyprian* and the Council of *Carthage* reproved *Stephen*; and the rest aforecited did what they did. By as good Authority as the Church of *Rome* condemneth the Greek Church, doth the Greek Church and many another condemn the Church of *Rome*.

3. The next case is about the Roman *schism*. To your Questions, I answer, 1. To Question whether Papists be Schismaticks, is to question whether *Ethiopians* be black. Do you not at this day divide from all the Christian world, save your selves? Do you not unchurch most of the Christians on earth (O dreadful presumption! when Christ is so tender of his interest and his servants, and is bound as it were, by so many promises to save them and not forsake them.) You ask, what *Church you left? and when was it? and whose company?* Senseless Questions. By a Church if you mean the Universal Church, there is but One in all: and therefore One Universal Church cannot forsake another: but when part of it forsaketh the other

part,

part, and arrogateth the title of the whole to themselves, do you doubt whether this be Schism? If you mean a particular Church: How can *Spain*, *Italy*, *France*, and many more Kingdoms go out of a particular Church, that contain so many hundred particular Churches in them? No more then *London* can go out of *Pauls* Church. The Catholick is but One containing all true Christians on earth: and you have been guilty of a most horrid Schism, as ever the Church knew. For 1. You have set up a Church in the Church: An Universal Church in the Universal Church: A new form destructive to the old. Your Pope as Christ-representative is now an Essential part of it, and no man is a member of it, that is not a member of the Popes body, and subject to him. So that even the *Antipdes* and the poor *Abaffians* that know not whether the Pope be fish or flesh, or never heard of such a name or thing, must all be unchristened, unchurched and damned, if you be Judges. Yea and *Bellarmine* tells us (which indeed your Church Constitution doth infer) that all that are duly baptized, are interpretatively or implicitely baptized into the Pope.

2. And as you have devised a New Catholick Church: so you hereby cast off and disown all the Christians of the world that be not of your party: determining it as *de fide*, that none of them can be saved; who yet had rather venture on your Curse and Censure, then into your Heresie and Schism.

3. And hereby you fix your selves in this Schism, and put us (that unfeignedly long for peace) out of all Hope of ever having Peace with you: becaufe you will hearken to it on no terms, but that all men become subjects to your usurping Representative-Christ, which we dare as soon leap into the fire as do. Do you know now where the Church or Body was that you forsook? It was all over the world where ever there were any Christians.

Were it not a great Schism, think you, if a few Anabaptists should say, *We are the whole Church, and all others are Hereticks or Schismaticks*? Or was it not a great Schism of the Donatists to arrogate that title to themselves, and unchurch so many others? And what Church did they forsake? *Augustine* tells them over and over what the Catholick Church was that they withdrew from? even all true Christians dispersed over

the earth : Or that Church which begun at *Hierusalem*, and thence diffused it self through the world. But he never blames them for separating from the Universal Roman Head or Vicar : but from the Church of *Rome*, as a conspicuous combination of particular Churches. *Optatus* and he do blame them for withdrawing, as also from other Churches.

What if *John* of *Constantinople* in prosecution of his title of Universal Patriarch, had concluded as you, that none in the world are Christs members but his members, nor of the Church, but his subjects, had not this been a notorious schism ? Tell us then what Church he had forsaken, and answer your self.

But your last Caution in a parenthesis, doth condemn your selves. What ! Must that Church that's true be visible from Christs time? then as *Constantinople*, nor most other were never true Churches (which is false) so *Rome* it self was never a true Church (which is false also) Did you think that there was a Church at *Rome* in Christs time? Sure you are not so ignorant. By this Rule there should be no true Church, but that at *Jerusalem*, and those in *Judæa*.

But suppose you had said [*since the Apostles time*] This also had excluded most Churches on earth. But if you mean the Universal Church, we grant you easily, that it hath been visible ever since Christs time : but not alway in one place or Country. Is not the greater part of Christians in the world, whom you schismatically unchurch , a visible company? Doubtless you know they are. Yea the *Abassines* and many Churches that being out of the Roman Empire, did never so much as submit to your Primacy of Order, nor had you ever any thing to do with them (more then to own them as Christians) yet now are condemned by your Arrogancy, because they will not begin in the end of the world, to enter into a new Church, which they nor their Fore-fathers had ever any dependance on. It was a shrewd answer of an old woman, that the Emperor of *Habassia's* Mother gave to *Gonzalus Rodericus* the Jesuite, pressing her to be subject to the Pope as the Vicar of Christ, or else she could not be subject to Christ [*Neque ego, inquit illa, neque mei sancto Petro obedientiam negamus : in eadem nunc sumus fide, in qua fuimus ab initio : ea si recta non erat, cur per tot ætates ac sæcula nemo repertus est, qui nos errantes commonerent*] *i. e.* We are in the same

same Belief as we were from the beginning? If it were not right, why did no man in so many ages warn us of our error till now?] Mark here a double Argument coucht against the Pope, One from Tradition, even Apostolical Tradition, (for *Godignus* himself saith, that no man doubts but *Ethiopia* received the faith from the beginning, even from the the *Eunuch* and St. *Mathew.*) The other is, that sure that Pope that cannot in so many ages look after his flock, no not so much as to send one man to tell them that they erred till about one thousand five hundred years after Christ, was never intended by Christ to be the Universal Governour of the world. What! will Christ set any on an Impossible work? Or make it so necessary to people to obey one that they never so much as hear from? But what said the Jesuite to the old woman! Why he told her [*Non potuisse Romanum Pontificem, qui totius Christi Ecclesiæ pastor est, præteritis retro annis, Doctores in Abassiam mittere, eò quod Mahumetani omnia circumdarent, nec ullum ad ipsos additum relinquerant. Nunc vero aperta jam Maritima ad Æthiopiam via, id præstare quod nequivit prius*] that is, [The Pope of *Rome* who is the Pastor of the whole Church of Christ, was not able in the years past to send Doctors into *Habassia*, because the Mahomitans compassed all, and left not any passage to them. But now the seas are open, he can do that which he could not before] *Liter. Gonzal. Roder. in Godign. de Reb. Abass. lib.* 2. *cap.* 18. *pag.* 324. A fair answer. As if Christ had set either the Pope, or the *Abassines* an impossible task: and appointed a Governour that for so many hundred years could not govern: or the people must be so many hundred years no Christians, though they believed in Christ, till the Pope could send to them? And how should these and all such Countries send Bishops to a General Council?

As your own *Canus Loc. Theol.* saith of the Jesuites; so say I of your New Church [*Vocati estis ad societatem Jesu Christi, quæ sine dubio societas cum Christi Ecclesia sit, qui titulum sibi illum arrogant, hi videant, an Hæreticorum more penes se Ecclesiam existere mentiantur.* i. e. *You are called to the society of Jesus Christ, which society being undoubtedly the Church of Christ, let them see to it, that arrogate this title to themselves, whether they do not imitate hereticks*

by

by a Lying affirmation that the Church is only with them. lib. 4. c. 2. fol. (mihi) 116.

But we do not hence conclude that all that have lived and dyed in your profeſſion, have been no members of the Church, becauſe that your Church is guilty of Hereſie, and notoriouſly of Schiſm. For we know that millions that live among you conſent not to your uſurpations; Nay do not ſo much as underſtand your errors thereabout. And ſome hold them but Notionally as uneffectual Opinions: And every one is not a Heretick that holdeth a point that is judged Heretical, and which is Hereſie in another that holdeth it in another ſort. And there are errors called Hereſies by moſt, which are not deſtructive to the Eſſentials of Chriſtianity, but only to ſome Integral part. And there is a ſchiſm that doth not unchurch men, as well as a ſchiſm that doth *(* of which this is no place to treat.*)* But *ad hominem*, me thinks your own writers put you hard to it, who conclude (as *Bellarmine* and many more do, though *Alphonſus à Caſtro* and others be againſt it) that Hereticks and Schiſmaticks are no members of the Church. And *Melch. Canus* (*Loc. Theol. lib. 4. cap. 2. fol.* 117.) ſaith that [*that Hereticks are no parts of the Church, is the common concluſion of all Divines, not only of thoſe that have written of late, but of them alſo that by their Antiquity are eſteemed the moſt Noble; This is atteſted by* Cyprian, Auguſtine, Gregory, *the two Councils of* Lateran *and* Florence: *Rightly therefore did Pope* Nicolas *define that the Church is a collection of Catholicks.*] If this be true, it is an Article of faith: And then *Alphonſus à Caſt.* and all of his mind are Hereticks and loſt men. And I pray you note what a caſe you are in. Two Approved General Councils have determined that a Heretick is no member of the Church: But multitudes of your own writers, and Pope *Adrian*, and many more of your Popes have judged that a Pope may be a Heretick: and conſequently no member of the Church. And conſequently judge whats become of your Church, when an Eſſential part of it is no part of the Church.

Your common ſhift (which *Canus ibid.* and others fly to) is, that *He muſt be a judged Heretick before he is diſmembred.* But 1. Sure that is but for manifeſtation to men; for before God he is the ſame, if men never judge him. 2. Where the caſe is notorious,

ous, the offendor is *ipso jure* cut off. 3. Then it is in the Popes Power to let whole millions of Hereticks to be still parts of the Church. And so the world shall be Christians or no Christians as he please: and why may he not let Turks and Infidels on the same grounds be parts of the Church? For he may forbare to judge them, if that will serve. 4. Then all the Christians in the world that the Pope hath not yet judged and cast out, are members of the Church: And then millions and millions are of the Church that never were subjects of the Pope. If you say, It is enough that there is a General condemnation of all that are guilty as they are: I answer, then itis enough to cut off a Pope, that there was a General condemnation against such as he.

5. But if all this satisfie you not, yet I told you before, that two or three Councils and three Popes did all judge Pope *Honorius* guilty of Heresie (and consequently both Popes and General Councils have judged that a Pope may be an Heretick) therefore you have been judged Heretical in your Head, which is an essential part of your Church.

And thus I have shewed you what is the schism of the Church of *Rome*, which being but a part, hath attempted to cut off all the rest, and so hath made a new pretended Catholick Church: As a part of the Old Church which consisteth of all Christians united in Christ, we confess all those of you, still to be a part, that destroy not this Christianity: But as you are new gathered to a Christ-Representative, or Vicar General, we deny you to be any Church of Christ. If you be Church members or saved, it must be as Christians; but never as Papists. For a Papist may be a Christian, but not as a Papist.

And if yet you cannot see the Church that you separate from, open your eyes and look into much of *Europe*, and all over *Asia* almost where are any Christians: look into *Armenia*, *Palestine*, *Egypt*, *Ethiopia*, and many other Countries, and you shall find that you are but a smaller part of the Church. If you will not believe what I have before proved of this, hear what your own say. *Anton. Marinarius* in the Council of *Trent* complaineth [*that the Church is shut up in the Corners of* Europe, *and yet Domestick enemies arise, that waste this portion shut up in a corner.*]

Sonnius Bishop of Antwerp (*in Demonstrat. Relig. Christian.*

lib. 2. Tract. 5. c. 3.) saith [*I pray you what room hath the Catholick Church now in the habitable world? scarce three elnes long in comparison of that vastness which the Satanical Church doth possess.*]

If yet you boast that you have the same seat that formerly you had; I answer, so have the Bishops of *Constantinople, Alexandria*, and others whom you condemn: And we say as *Gregory Nazianz. Orat. de laud. Athanasii* [*It is a succession of Godliness that is properly to be esteemed a succession: For he that professeth the same doctrine of faith, is also partaker of the same throne; But he that embraceth the contrary belief, ought to be judged an adversary, though he be in the throne. This indeed hath the name of succession; but the other hath the Thing it self, and the Truth*] And he next addeth such words as utterly break your succession in pieces: saying [*For he that breaketh in by force* (as abundance of Popes did) *is not to be esteemed a successor; but rather he that suffereth force: nor he that breaketh the Laws: but he that is chosen in manner agreeable to the Laws: nor he that holdeth contrary tenets; but he that is endued with the same faith: Unless any man will call him a Successor, as we say a sickness succeedeth health; or darkness succeedeth light, and a storm succeeds a calm, (or madness or distraction) succeedeth prudence*] Thus Nazianz. pag. 377.

We conclude therefore with one of your own (*Lyra Glos. in Math.* 16.) [*Because many Princes and chief Priests (or Popes) and other inferiors, have been found to Apostatize, the Church consisteth in those persons in whom is the true knowledge and confession of Faith and Verity*] And so much to this empty Manuscript.

Chap. XXXVI.

Detect. 27. ANother of their Deceits is this: *To charge us with introducing New Articles of faith or points of Religion, because we contradict the New Articles which they introduce; and then they require us to prove our doctrines which are but the Negatives of theirs.*

We receive no Doctrines of faith or worship but what was delivered

delivered by the Apostles to the Church: These men bring in abundance of New ones, and say without proof, that they received them from the Apostles. And because we refuse to receive their Novelties, they call our Rejections of them [*the Doctrines of our Religion*;] and feign us to be the Innovators. And by this device, it is in the Power of any Heretick to force the Church to take up such as these men call New points of faith. If a Papist shall say, that besides the Lords Prayer Christ gave his Disciples another Form, or two, or three, or many; or that he gave them ten New Commandments not mentioned in the Bible, or that he oft descended after his Ascension and conversed with them, or that there are many more worlds of men besides this earth; or that Christ instituted twenty Sacraments, how should we deal with these men, but by denying their fictions as sinfull Novelty, and rejecting them as corrupt additions to the Faith? And were this any Novelty in us? And should they bid us prove in the expres words of Scripture or antiquity, our Negative Propositions, [that Christ gave but one form of prayer, that he did not oft descend, that he gave no more Decalogues, Sacraments, *&c.*] Is it not a sufficient proof of any of these, that they are not written; and that no Tradition of them from the Apostles is proved; and that they that hold the Affirmative, and introduce the Novelty, must prove, and not we? Our Articles of faith are the same, and not increased, nor any new ones added: But the Papists come in with a new faith as large as all the Novelties in the Decretals and the Councils, and these innovations of theirs we reject. Now our Rejections do not increase the Articles of our faith, no more then my beating a dog out of my house, or keeping out an enemy, or sweeping out the filth, doth enlarge my house, or increase my family They do not take all the Anathema and Rejections in their own Councils, to be Canons or Articles of faith.

For example, The Pope hath made it an Article of faith, *that no Scripture is to be interpreted but according to the unanimous consent of the Fathers.* This we reject, and make it no Article of our faith, but an erroneous Novelty. Do we hereby make a new Article? because we reject a new one of theirs, (yea a part of the Oath of their Church made by Pope *Pius* after the Council of *Trent*) 1. If this be an Article, prove it

if you can. 2. If it be a Truth, and no Novelty, I pray you tell us which be Fathers, and which not? and help us to know certainly when we have all, or the unanimous Consent. And then tell us whether every man is not forsworn with you that interprets any text of Scripture before he have read all the Fathers. or any text which six of them never expounded; or any text which they do not unanimously agree on? And yet (though it be not our necessary task) we can easily prove to you, that this is a New Article of your devising. 1. Because else no man must expound any Scripture at all before these Fathers were born. For how could the Church before them have their unanimous consent? And 2. Because that otherwise these Fathers themselves wanted an Article of faith, unless it was an Article to them, that they must expound no Scripture but by their own Consent. 3. Because these Fathers do few of them expound all, or half, or the twentieth part of the Scripture. 4. Because they took liberty to disagree among themselves, and therefore do not unanimously consent in abundance of particular texts. 5. Because they tell us that they are fallible, and bid us not take it on their trust. 6. Because the Apostles have left us no such rule or precept, but much to the contrary. 7. Your own Doctors (for all their Oath) do commonly charge the Fathers with error and misexpounding Scripture, as I shewed before, *Canus* and many others charge *Cajetan* (a Cardinal and pillar in your Church) with making it his practise to differ from the Fathers, and choosing expositions purposely for the Novelty; *pro more suo, as his custom:* And when he hath highly extolled *Cajetan:* (*Loc. Theol. lib. 7. pag.* 223.) he adds, that [*yet his doctrine was defiled with a Leprosie of errors, by an affection and lust of Curiosity, or confidence on his wit, expounding Scripture as he list, happily indeed for the most part, but in some few places more acutely then happily, because he regarded not antient Tradition, and was not verst in the reading of the Fathers, and would not learn from them the Mysteries of the sealed book*] And in another place he blames him, that he alway followed the Hebrew and Greek text: And many other Papists by him and others are blamed for the same faults: *Andradius*, and more of the later plead for it. And yet these men are counted members of your Church, that go against an Article of your new faith and Oath.

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So Transubstantiation is one of your New Articles in that Oath. Do we make a New one now if we reject it? Or need we be put to prove the Negative? And yet we can easily do it: And *Edm. Albertinus* (among many others) hath done it unanswerably.

Another of your Articles is, that [*it belongeth to your Holy Mother the Church to judge of the true sence of Scripture*] And you mean the Roman Church; and that they must judge of it for all the Christian world. Prove this to be the Antient doctrine if you can. If we reject this Novelty, are we Innovators? or need we prove the Negative? And yet we can do it, and have oft done it at large. Did *Athanasius*, *Basil*, *Nazianzen*, *Nyssen*, *Augustine*, *Hierom*, *Chrysostome*, *Epiphanius*, and the rest of the Fathers, send to *Rome* for the sence of the Scriptures which they expound, or did they procure the Popes Approbation before any of them published their Commentaries? You know sure that they did not.

The like may be said of all the rest of your New Articles, and Practises: We stand our ground. Some of your Novelties we reject as trifles, some as smaller errors, and some as greater: but still we keep to our antient faith, of which the Scripture is a full and sufficient Rule (as *Vincentius Lirinens. ubi supra*) though we are glad of all helps to understand it, we say with *Tertullian de carne Christi, cap.* 6. *Nihil de eo constat, quia Scriptura non exhibet.* —— *Non probant, quia non Scriptum est* —— *His qui insuper argumentantur nos resistemus.*

Chap. XXXVII.

Detect. 28. Another of their Deceits is this: *They make advantage of our charitable judgement of them, and of their uncharitable judgement of us and all other Christians, to affright and entice people to their sect.* They say that *we cannot be saved, nor any that are not of the Roman Church*: But *we* say that *a Papist may be saved*: They say that *we* want abundance of the Articles of faith that are of necessity to salvation: We say that the Papists hold all that is necessary to salvation: *Luther* said that the Kernel of true faith is yet in the Church of

Rome; therefore say they, *Let Protestants take the shell.* And hence they make the simple people believe, that even according to our own Confessions, their Church and way is safer then ours.

I have answered this formerly in my [*Safe Religion,*] but yet shall here once more shew you the nakedness of this Deceit.

1. The Papists denying the faith and salvation of all other Christians, doth no whit invalidate our faith, nor shake our salvation. Our Religion doth not cease to be true, when ever a peevish adversary will deny it, or accuse it. Men are in never the more danger of damnation, because a Papist or any other partial Sectary will tell them that they shall be damned. We believe not that the Pope hath so far the Power of the Keyes of Heaven, as that he can keep out whom he please. We have a promise of salvation from Christ, and then we can bear the threatning of a Pope. When *Bellarmine* judgeth Pope *Sixtus* damned himself, its strange that he should have a power before to dispose of Heaven for others, and shut out whom he pleased, that must be shut out himself. The Novatians, Donatists, Anabaptists, or any such Sect, that held the substance of the Christian faith, might have pleaded this Argument as well as the Papists: for they also have the courage to pass the sentence of damnation upon others, if that will serve turn: and we have the Charity to say, that some of them may be saved.

2. If by the Papists own confession, Charity be the life of all the graces or holy qualities of the soul, and that which above all others proveth a man to be Justified, and in a state of salvation, then judge by this Argument of their own, whether our charitableness, or their uncharitableness be the better sign: and whether it be safer to joyn with the charitable or the uncharitable? yea with them that are so notoriously uncharitable, as to condemn the far greatest part of the Church of Christ, meerly because they are not Papists.

3. When we say that a Papist may be saved, it is with all these limitations. 1. We say that a Papist as a Christian may be saved, but not as a Papist. As a man that hath the Plague may Live; but not by the Plague. 2. We say that Popery is a great enemy and hinderance to mens salvation; and therefore that those among

among them that are saved, must be saved *from* Popery, and not *by* it. 3. We say, that therefore salvation is a rarer thing among the Papists, then among the Reformed Catholicks: where it is most difficult, it is like to be most rare: many more of the Orthodox are like to be saved then of the Papists. 4. And we say, that where Popery prevaileth against Christianity, and so much mastereth the heart and life, that the Christian doctrine is not Practically received, there is no salvation to be had for such without Conversion. Thus is it that we say a Papist may be saved. And for my part, I will not be the more uncharitable to them, for fear of giving them advantage. I know *Hunnius* hath written a Book to prove them no Christians, and *Perkins* hath written another to prove, that a Papist cannot go beyond a Reprobate: and I must needs say so too, of all those in whom Popery is predominant practically, and overcometh Christianity. But yet I doubt not, but God hath thousands among them that shall be saved: partly of the common people that are forced to forbear contradicting the Priests; and that understand not, or receive not all the mysteries of their deceit: and partly among the Fryars and Jesuites, where some of them take in the venom but speculatively: or not predominantly and practically give themselves to Mortification and an holy Life: though I have known none such, yet when I read the writings of *Gerson*, *Kempis*, *Thaulerus*, *Ferus*, *Barbanson*, *Benedictus Anglus*, the Life of *Mounsieur de Renty*, and such others (though I see in some much of error, and meer affectation, yet) I am easily perswaded to believe, that they had the spirit of God, and that there are many more such among them. But I should be sorry if Holiness were not much more common among us, and freer from the mixtures of error and affectation.

4. And for our saying that *they have the Kernel, and so much as is necessary to salvation*, it is true; but it is the same *Kernel* that we hold: and we have it undefiled and unpoysoned, and the Papists mix it with the venom of their Errors. He that hath all things in his meat and drink that I have in mine, may yet make it worse then mine, if he will put dung or poyson in it. When you have all things necessary in a precious Antidote or other Medicine, you may soon marr all, by putting in more then all; as the Papists do.

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The plain truth is, the Papists and Reformed Catholicks are both Christians, and Christianity is enough to save them that mar it not, but keep it practically and predominantly: even as a man that takes poyson, and he that taketh none, are both of them men: and he that takes the poyson may be said to have all the same parts and members as the other, and yet not be so likely to live, as he that lets it alone: And I cannot say but many that take it may recover: and if you ask me *Which be they?* I say, *All those that timely cast it up again, or else whose strength of Nature prevaileth against it, and keepeth it from mastering the Heart or vital Powers, shall be recovered and live*: but those in whom the poyson prevaileth and is predominant, shall die. So all those Papists that so receive the Errors of Popery, as either to cast them up again; or that they are not predominant to the subduing of the power of Christian Faith and Holiness, (by keeping them from being sincere, and practical, and predominant) these shall be saved, but not the rest.

Now if upon these grounds, any man shall think that Popery is the safer way, because we say, that they have all that is necessary to salvation (objectively in their Creed) and that a Papist may be saved; upon the same terms that man may be perswaded that it is safest taking poyson, because that he hath all the parts of a man that takes it, and possibly nature may prevail, and he may live. But yet I shall choose to let it alone.

5. The same Papists that say, that a Protestant cannot be saved, do yet maintain that an Infidel may be saved, or one that believeth not the very Articles of the Christian faith. You will think this strange. But I will a little insist on the proof of it, to these uses. 1. That you may see, that their censures proceed from meer design or partiality. 2. That you may see, that they make believing in the Pope to be more necessary then believing in Christ, or in the Holy Ghost. 3. That you may see, how holy their Church is that admitteth of Infidels. 4. That you may see, on how fair grounds they deny, that we may be one Catholick Church with the Fathers, *Greeks, Egyptians, Abassines, Armenians, Waldenses*, &c. because of some differences; when yet they themselves can be one Church with Infidels, or such as deny the Articles of the Creed, or at least believe them not. 5. And that you may see, how well their Religion hangs together,

together, and also how well they are agreed among themselves, even about the essentials of Christianity it self, whether they be of Necessity to salvation or not.

I before cited the words of *Albertinus* the Jesuite. I shall now give you many more, and more fully, which *Franc. à Sancta Clara* hath gathered to my hands in his *Deus, Natura, Gratia, Problem.* 15. *&* 16. *pag.* 109 &c.

And 1. *pag.* 110. he tells us himself that [*the Doctors commonly teach, that a just and probable ignorance ought to excuse: and that it is* probable, *when one hath a probable foundation (or ground) as a Country-man, when he believes that a thing is lawfull, drawn by the Testimony of his Parish Priest or Parents: or when a man seeing reasons that are probable on both sides, doth choose those which seem to him the more probable, which yet indeed are against the truth, to which he is otherwise well affected: in this case he erreth without fault, though he err against the truth, and so labour of the contrary ignorance*] [*Hither is it to be reduced, when the Articles of Faith are not propounded in a due manner, as by frivolous reasons, or by impious men: for then to believe, were an act of imprudence, saith* Aquin. 2. 2. q. 1. ar. 4.]

So that if the truth of Scripture be so propounded as to seem most improbable, it is no sin to disbelieve it: and if such are excused, as by a Parent or Parish-Priest are seduced, and that have not a due proposal of the Truth, then it must follow, that the Heathens and Infidels are innocent, that never had Christ proposed any way to them, and by their Parents have been taught Mahometanism, or Paganism. But what if I can prove, that even the want of a due proposal is a punishment for their sin? and that they ought themselves to seek after the truth? and that it is long of their own sins that necessary truths do seem improbable to them? will sin excuse sin?

And *pag.* 111. he telleth us, [*That as to the Ignorance of things necessary as means (to salvation) the Doctors differ*; for *Soto* 4. *d.* 5. *q.* 5. *& l. denatur. & grat. c.* 12. *And* Vega *l* 6. *c.* 20. *sup. Trid. will have no more explicite faith required now in the Law of Grace, then in the Law of Nature. Yea* Vega *loco citato,* and *Gab.* 2. *d.* 21. *qu.* 2. *art.* 3. *&* 3. *d.* 21. *qu.* 2. *think that in the Law of Nature, and in cases in the Law of Grace, a man may be saved with only Natural Knowledge, and that the*

habit of faith is not required. And Horantius (*being of the contrary opinion*) *saith, that they are men of great name that are against him, whose gravity and great and painfull studies moved him, not to condemn them of heresie, in a doubtfull matter, not yet judged*] (O happy *Rome* that hath a judge that can put an end to all their controversies! And yet cannot determine whether it be Necessary to salvation to be a Christian!)

[Yea (saith *S. Clara*) *Alvarez de Auxil. disp.* 56. *with others, seems to hold that to Justification is not required the knowledge of a supernatural object at all. Others say that both to Grace and to Glory an explicite faith in Christ is necessary, as* Bonavent. 3. d. 25. *and others. Others say that to salvation at least an explicite faith in the Gospel, or Christ is required, though not to Grace or Justification. And this is the commoner in the Schools, as* Herera *declareth, and followeth it.*]

And for *Scotus* S. *Clara* saith [*I take him to be of that opinion that is not necessary as a Means to Grace or Glory to have an explicite Belief of Christ or the Gospel.* (ut 4.d.3.q.4.) *he seems at large to prove.*]

Pag. 113. he adds [*What is clearer, then that at this day, the Gospell bindeth not, where it is not authentically preached; that is, that at this day men may be saved without an explicite belief of Christ: for in that sence speaks the Doctor concerning the Jews. And verily what ever my illustrious Master hold, with his Learned Master* Herera, *I think that this was the Opinion of the Doctor* (Scotus,) *and the common one, which also* Vega, *a faithfull Scotist followeth; and* Faber 4. d. 3. Petigianis 3. d. 25. q. 1. *and of the* Thomists Bannes, 22. q. 2. a. 8. *Cano, and others.*]

And he gathers it to be the mind of the Council of *Trent*, Sess. 6. cap. 4. and adds pag. 113. [*Its effectually proved by the Doctor, from* John 15. *If I had not come and spoke to them, they had not had sin: I know the Doctors of the contrary opinion answer, that such are not condemned for the sin of Infidelty precisely, but for other sins that hinder the illumination and special help of God. But verily the Doctor there argueth, that the Jews might by circumcision be cleansed from Original sin, and saved without the Gospel: and accordingly he may argue as to all others, to whom the Gospel is not authentically promulgate: Else his reason would not hold. And*

our most grave Corduba l. 2. qu. Theol. q. 5. *subscribes to this opinion, saying* ——— *since the promulgation of the Gospel, an Explicite Belief of Christ is necessary: except with the invincibly ignorant, to whom an implicite sufficeth to the life of grace, but whether it suffice to the life of glory, is a probleme; but it is more probable that here also an implicite sufficeth*]

Page 114. he addeth the consent of *Medina re recta in Deum fide, lib.* 4. *cap. ult. and of* Bradwardine fol. 62. *that an Implicite belief of Christ is sufficient to salvation.*

And *pag.* 115. he saith that *this is the way to the end debates of them that think the Article of the Trinity, of Christ, of the incarnation,* &c. *are necessary to salvation, though not to justification*: and answering them, he saith that [*such are not formally without the Church.*] You see then *formally Infidels are in their Church and may be saved,* in his opinion.

And *pag.* 116. after a blow at *Vellosillus* he citeth also *Victoria Relect.* 4 *de Indis. & Richard. de Med. Villa,* 3. 25. *art.* 3. *qu.* 1. and others for this opinion: And tells you what his Implicite faith is [*to believe as the Church believeth.*]

And *page* 118. he answereth from *Scotus* the Question, *Whether such persons may hold the contrary error to the truth that they are ignorant of*: and saith, *No,* (out of *Scotus:*) *while it is preached but in some one place, till he know it to be believed as a truth by the Church, and then he must firmly adhere to it.* Which the charitable Fryar applieth to *England* as excusable for not believing some of their Articles. And he citeth *Petigianis* saying, [*If a simple old woman shall hear a false opinion from a false Prophet, (as that the substance of the bread remains with Christs body in the Eucharist) and believe it: doth she sin because of this? No: This were too hard and cruell to affirm.*]

Pag. 119. he citeth *Angles,* and agreeth with him, [*that such as have no knowledge of these things to stir them up, are not bound so much as to seek information.*]

And *pag.* 120. he cites *Vega lib.* 6. *cap.* 18. saying that as [*Ignorance* puræ negationis *about many Articles of faith, may be without fault: so there is the same reason of Ignorance* pravæ dispositionis.] Which he maintains against *Gerson* and *Hugo.* And *S. Clara* adds of his own [*To speak my sense freely, I think that the common people committing themselves to the instruc-*

ction of the Paſtors, truſting their knowledge and goodneſs, if they be deceived, it ſhall be accounted Invincible Ignorance, or probable at leaſt: So Herera *: which excuſeth from fault. Yea ſome Doctors give ſo much to the Inſtruction of Doctors, on whom the care of the flock lyeth, that if they teach* hic & nunc *that God would be hated, that a rude Pariſhoner is bound to believe them.*]

And ſo *page* 121. concludeth that he hopeth many of us are ſaved.

Page 122. he citeth the concent of *Azorius, To.* 1. *l.* 8. *Juſt. c.* 6. and *Corduba* again.

And *pag.* 123. ſaith [*It ſeemeth to be the common Opinion of the Schools and Doctors at this day, that the Laity erring with their Teachers or Paſtors, are altogether excuſed from all fault: yea by erring thus many wayes materially, they merit, for the act of Chriſtian Obedience, which they owe their teachers, as* Valentia *ſaith,* Tom. 3. diſp. 1. q. 2. pag. 5. *and others, with* Angles, Vaſquez, *&c.*

Pag. 124, 125. After *Cajetan*, he cites *Zanchez, teaching that thoſe that are brought up among Hereticks are not bound preſently to believe, and yet are not to be accounted Hereticks, till they refuſe Belief ſufficiently propounded to them* ——] And he cites *Alph. à Caſtro*, and *Simanchas*, *Aragon*, and *Tannerus*, and *Faber* for the ſame.

And *pag.* 126. he cites *Eman: Sa*, affirming that *even among Catholicks many are excuſed from the explicite knowledge of the Trinity and Incarnation, ſpecially if there want a Teacher: For what (ſaith he) ſhall we ſay that an infinite number of Chriſtians, otherwiſe good people, periſh, that ſcarce know any thing aright of the Myſterie of the Trinity and Incarnation; Yea judge perverſly (or falſly) of them, if you ask them?*] And cites *Rozella* and *Medina* of the ſame mind. Laſtly gives alſo the judgement of *Gr. Valentia* fully, *for his opinion*, Analyſ. fid. lib. 2. cap. 3. lit. D.

In the ſixteenth Probleme *page* 127. he puts another Queſtion, *Whether the Law of Nature and Decalogue may be unknown without fault?* And ſaith that *though* Alex. Ales *ſay, No*, yet [*It is the more common and received Opinion*, (citing *Adrian, Corduba, Herera*, &c. alios communiter) *that there may be ſuch*

invincible

nvincibl e ignorance in respect of the Law of Nature and the Decalogue.]

And note for the understanding of all this, that this which they call an *Implicite faith in Christ*, is *no actual faith in Christ at all.* He that only *believes as the Church believes*, and knows not that the Church believes in Christ, in the Resurrection of Christ, *&c.* hath no actual belief in Christ or the Resurrection at all. *Ignoti nulla fides*: If I believe that one of you is true of his word, it doth not follow that I actually believe the particular propositions which I never heard. This which they call an implicite Belief, is nothing but the explicite actual belief of the Formal Object of Faith, Divine or Humane, as that God is True, or the Church True and infallible; but it is no belief at all of the particular material object.

And note that every one in the world that believeth that there is a God, must needs believe that he is no Lyar; and so hath in God an Implicite belief. Now if this will save men, without a particular belief in Christ, then Christianity is not necessary: Every Turk, and Jew, and Infidel that believeth in God, may then be said to have an Implicite faith in Christ, in the Popish language; because he believeth all that God revealeth to be true; But if an Implicite faith in God will not serve, how should an implicite faith in the Church serve; unless the Church, that is the Pope, be better then God.

See here, whether they make any more of the Christian faith then a meer shooing horn, to draw and keep men to their side. By a General Council and the Pope it is determined that no man can be saved out of their Church; as headed by the Pope: To believe in the Pope is of Necessity to Salvation; but to believe in Christ, in his Incarnation, Death, Resurrection, is not so. An Implicite faith in the Pope or Church, yea or erring Doctors may save, and men may merit by following them in error; but an Implicite faith in God himself will not save, if we believe not in the Pope. So that if we were Infidels we might be saved, so we were of the Church of *Rome*, and believed in the Pope: but the Holiest Christian that believeth explicitely in God, and all the Articles of the faith, cannot be saved, if he believe not in the Pope. Do you think they believe these Doctrines themselves? or rather frame them to the building of their Kingdom?

And what a wonder is it that Learned Doctors see not their own contradiction ? they suppose a man to believe in the Pope, or as the Church believeth, and yet not to believe in Christ ! And is not the Church essentially a *company of Christians*; the spouse, and body, and school, and Kingdom of Christ ? And is not the Pope essentially the pretended Vicar of Christ ? How then can they believe in Christs Vicar, or Christs School, or Kingdom, or followers, before they believe in Christ himself?

And by all this you may perceive the Holiness of the Roman Church, and the nature of that Discipline or Church Government that all the world must needs submit to, or be damned. Even such as takes in Infidels and all, and layeth the Church as common to the world, for as many as will but believe in the Pope and Clergy.

You see here also another mysterie opened: that a man may have enough to Justifie him, that yet will not save him: For most of them are here said to hold that a man may be justified without an explicite faith in Christ, or that the knowledge of Christ is not necessary to his Justification, but to his salvation it is (Though the other half say, that its necessary to neither) And if a man die in a Justified State, must he be condemned? when *Paul* saith, *Rom.* 8. 30. *Whom he justified, them he also glorified.*

You see also here what their Baptism doth, that can *ex opere operato* infallibly put away the sins of all these Infidels, and so the Eucharist, *&c.* And yet they must not be saved for all that their sins are all done away. O what a Maze is the Romish Divinity ! And you see how well they are agreed about these fundamentals, when half of them think that *an Actual belief in Christ is necessary to salvation, and not to Justification*; and others that *its necessary to both*: and a great part *that its necessary to neither.* And you see here the benefit of having an *Infallible Living judge of controversies*, and *expounder of Scriptures*: and how admirably he hath ended all their differences.

And again I say, If formally these *Unbelievers* are in their Catholick Church, they shall give us leave to say that the Greeks and other Eastern and Southern Christians are in the same Catholick

tholick Church as we are, when we differ not so much.

And when they have made the Non-belief of Articles of the faith consistent with salvation, they will never while they breath be able to confute him that on the same grounds affirmeth the contrary belief consistent with salvation, in case of the same want of teaching and sufficient means.

And by this time I hope you see of how small moment the Popish Censures are, when they judge *that a Protestant cannot be saved.*

Its true that S. *Clara* here judgeth otherwise: but 1. Its said his Book was burnt or condemned at *Rome* for it. 2. He alloweth Infidels as much. 3. And he proveth himself a Heretick by it at *Rome*; seeing a General Council and Pope have determined the contrary, even that it is necessary to salvation to be a subject of the Pope of *Rome*.

CHAP. XXXVIII.

Detect. 29. ANother of their Deceits, and I think the most successfull of all the rest is, *Their suting their Doctrines, and Government and Worship to the fleshly humours of the ungodly: by which means the Greatest and the Most are alwayes like to be on their side*: When on the contrary our Doctrine, Discipline and worship is all so contrary to carnal interest and conceits, that we are still like to lose the most, if not the greatest, and consequently to be a persecuted people in the world. This is their unanswerable Argument: By this means they captivate the Nations to their Tyranny. The Most are every where almost licentious, sensual, worldly and unsanctified: Wise men and Godly men are few in comparison of the rest of the world. And it is the multitude commonly that hath the strength, and the Great ones that have the wealth. So that I confess I take it for a wonder of mercy, that they are not Lords in every Countrey, and that the Reformed Catholicks be not used every where as they be in *Spain* and *Italy*. For where they have but opportunity to shew themselves, the Principles and Practises of the Papists are

are such, as will be most likely to win the Rabble rout to them, and make them Masters of the multitude, and of all except a few believing Heavenly persons: (For the flock is little that must have the Kingdom.) And then, when they have got the multitude thus to follow them, and club'd the rest into prisons, or burned them in the flames, they reckon of this as one of the surest Evidences that they are the Catholick Church, because forsooth *they are the greater number* (in the Countries where they have advantage,) and *it is but a few* whom they were able to persecute or burn as *Heretickes that were against them.* The very Argument of the Jews against Christ and his Disciples.

The Reasons why they have not by this Policie won the Christian world to their side, are (under God, the great Defender of the innocent) these four; 1. Because in the Eastern and Southern Churches they have not had opportunity to lay their snares, as they have had here in the West: And also those Churches have too many corruptions and neglects at home for the gratifying of the worser sort. 2. Because God hath been pleased in some places so to bless the endeavours of the smaller part, as to enable them against the multitude to preserve some liberty. 3. Because God hath sometime given Wise and Godly Princes to the people, that will not be cheated with the Popular deceits. 4. And principally because that the Papal Tyranny is directly contrary to Princes Rights, so that its only those that are blinded by ignorance, or strengthened by an extraordinary league with *Rome,* or forced by the multitude of Popish subjects and neighbours, that put their necks into the Romish yoke. For what by the Popes pretended Power in temporals, at least *in ordine ad spiritualia*, and what by his excommunicating Princes, and his pretended power to depose them and give their kingdoms to another, and to absolve their subjects from their oaths and fidelity, (which is an Article of their faith, agreed on by the Pope and General Council, *Later. Sub. Innoc.* 3. *cap.* 3.) and what by his exempting the Clergy from their Princes Power, and what by the pilling their Countries for money, and what by their doctrine and practises of murdering Princes that are not of their mind, by these and many other Evidences, they have awakened many of the Princes of the earth to look about them, and consequently to befriend the Truth against these Tyrannous

Usurpers.

Usurpers. Had it not been for these helps under God, we had not been like to have a name where they can reach, nor to have had liberty to breath in the common air.

It would be a voluminous work to shew you how all the Doctrines, Government, and worship of the Papists is suted to the humor of the sensual multitude, and fitted to take with ungodly men. I shall but instance in twenty particulars (which are far from all.)

1. The Reformed Catholicks hold, that none should be taken into the Church by Baptism, unless themselves, or their Parents, if they be Infants, do make Profession of the Christian faith, and of an holy life, for the time to come, and seem to understand what they say and do, and be serious in it; which exasperateth the grosly ignorant and ungodly, when we deny them this Priviledge of Believers. But the Papists admit of the ignorant, ungodly, and such as believe not explicitely in Christ, as you heard even now; and so please the people, and fill their Church.

2. The Orthodox hold, that Baptism giveth Remission of sin to none but true believers and their seed. The Papists perswade many millions more, that all their sins are not only pardoned, but actually abolished *ex opere operato*, in their Baptism, which is comfortable News to such ungodly souls.

3. The Protestants say, that Original sin liveth after Baptism in some degree; though it reign not, or condemn not those that are true believers; and that Concupiscence, that is, all inordinacy of the sensual appetite, or inordinate inclination to sensual objects is a sin. The Papists tell them that when once they are baptized, there is no such thing in them as Original sin, and that Concupiscence is no sin at all.

4. The Orthodox hold, that none are to be admitted to the Eucharist and Communion of the Church therein, but those that believe actually (or profess so to do) the Articles of the faith, and understand the nature of the Sacrament, and live according to the Laws of Christ. But the Papists give it to all, and drive men to the Sacrament; so that *Albaspinæus* before cited, saith, he knows not whether ever any one was kept away in his age.

5. The Protestants hold, that men are not to be let alone in scandalous sin, but admonished privately, and then openly before

the Church, and if yet they Repent not, and Reform not, to be cast out; and not to be absolved or re-admitted, without a Publick Confession and Penitence answerable to the sin: And this wicked people hate at the very heart, and will not endure. But the Papists have got a device to please them by Auricular secret Confession to a Priest, where if he will but confess and sin, and sin and confess again, he may have a pardon of course without any open shame or true Reformation. If we durst but imitate the Papists in this one particular, we should do much to please the people that are now exasperated: for I find, that almost any of them will confess in secret that they have sinned, that will not endure the open shame.

6. The Protestants hold, that every sin deserveth death, and that every breach of the Law is such a sin; (though God will not inflict the Punishment on them that have a pardon) But the Papists tell us of a multitude of sins that are but venial, that is, sins that deserve pardon, and yet deserve not Hell, and are indeed no sins, but analogically so called. And they make those to be such venial sins, which Protestants account abominably gross; as some lying, some swearing in common talk, some drunkenness, some fornication, and the like, are with them but venial sins, which are properly no sins (And yet here also they are by the ears among themselves, some saying that venial sins are properly sins, and most denying it) Yea all sins that are not *deliberated* on, are with them but *venial sins*. So that if they will but sufficiently brutifie themselves by suspending the exercise of reason, and will swear, curse, murder, without *deliberation*, they are then free from sin and danger. And how easie and pleasing is this to the ungodly? Those are but Evangelical Counsails with the Papists, that are the Precepts or Laws of Christ to the Protestants.

7. The Protestants teach men, that it is their duty to seek the understanding of the holy Scripture, and to meditate in it day and night: but the Papists do forbid the Common people to read it in a language which they understand, and save them all that labour that Protestants put them on: Nothing can win the people more then cherishing them thus in sloth and ignorance.

8. The Protestants say, that a man cannot be justified or saved without an actual faith in Christ (or being the Infant of a believer

believer Dedicated to Christ) and that this faith must extend to all things that are Essential to Christianity. But what the Papists say of the Justification and Salvation of Infidels, if they believe in the Pope, you heard in their own words in the last *Detection*. A comfortable doctrine to the unbelieving world, to whom God hath spoken no such Comfort.

We confess that those that never had the Gospel, are under the Law of nature or works, and that the penalty of this is such as God can in some cases dispense with (or else we could not be saved by Christ) and so that all Pagans are not under the Peremptory undispensable threatning of the Gospel against final Privative unbelievers: But yet, though God may pardon some of these, he hath made them no promise that he *will*; and therefore they can have no positive hope grounded on a promise; nor can any man say, that *God will save any of them, or that he will not*; it being certain that they are under the condemnation of the Law, which God *can* dispense with, in wayes of security to his Justice and Ends, but uncertain whether he will or not; and therefore is to be left among his unrevealed things. The true believer is under a *certain promise of salvation*. The *unbeliever that hath had the Gospel*, or *might have had it and would not*, is under the *Gospel sentence of damnation*, which is *certain* and *irreversible*, if he die in that Condition. The *negative unbeliever* that *never had or could have the Gospel*, is under the *Condemning sentence of the Law* (of works or nature,) that is, *his sin Deserveth eternal death*; but this sentence is not *peremptory and indispensable*; but yet it is such as God *will* not dispense with rashly, but on terms that may secure his Ends and Justice. This is the true mean between extreams in this weighty point.

9. The Protestants say, that all our best works are imperfect, and the sin that adhereth to them deserves Gods wrath, according to the Law of works, though he pardon it by the Law of Grace: and that when we have done all, we are unprofitable servants, and properly Merit nothing of God for the worth of our works, or in Commutative Justice. But the Papists take those very works to Merit heaven, *ex Condigno*, and (for here they are by the ears again) say some of them, *by the Proportion of the work, and in Commutative Justice*, which the Protestants say, deserve damnation for their sinful imperfections, and therefore

need a pardon through the blood of Christ. Yea they take these works to be perfect, and the man to be perfect, and say, that by such works as these, they may Merit for others as well as for themselves. And how easie and pleasing is this to proud corrupted Nature?

10. The Protestants think, that no Faith Justifieth, but that which is accompanyed with unfeigned Love and Resolution for Obedience. But the Papists make a Faith that's separated from Charity, and joyned with Attrition, to be sufficient for admission to the Sacrament, which shall be instead of Love or Contrition, and so shall put away all sin.

11. The Protestants knowing that God is a Spirit, and will be worshipped in Spirit and truth, do teach people a spiritual way of worship, which Carnal men are undisposed to, and unacquainted with. But the Papists do accommodate them by a multitude of Ceremonies, Images, and a Pompous histrionical kind of worship, which is easie and pleasant to flesh and blood: To have an Image before them, and Copes, and Ornaments, and abundance of formalities, and to drop so many Beads, and be saved for saying over so many *Ave Maries*, or such like words; what an easie kind of Religion is this, and how agreeable to flesh and blood? How much easier is it to say over their offices, then to Love God above all, and desire after Communion with him in the spirit, and to delight in him, and to pray in Faith, and heavenly fervour?

12. Protestants tell men of Hell-fire, as the remedileſs punishment of those sins, which Papists say deserve but a Purgatory: and they have hopes of coming out of Purgatory; but there's none of coming out of Hell.

13. Protestants tell them of no hope of ease or pardon of sin after this life, if it be not pardoned here. But Papists tell them, that when they are in Purgatory, the Pope hath power to pardon them, and the saying of so many Masses for their souls, may ease them, or rid them out; and the Merits of other folks may deliver them.

14. Protestants tell them, that they must be holy for themselves: but Papists tell them, that they may hire another man to say their prayers for them, which may serve turn.

15. The Protestants do ingenuously confess, that they have

no

no way to end all Controverſies in this life, but that we have a ſufficient way ſo far to decide them as is neceſſary to the peace of the *ſoul*, of the *Church*, and of the *Commonwealth*; but no way for a final abſolute Deciſion, till the day of Judgement. The Paſtors of the Church are to be Judges, ſo far as they are to execute: And the Magiſtrates are to be Judges ſo far as they muſt execute: And every Chriſtian hath a judgement of Diſcerning ſo far as he is to execute. But the abſolute final judgement is reſerved to the laſt day; when God will fully end our controverſies. But this ſatisfyeth not men that would have all in hand, and the ſentence paſt before the Aſſizes: And therefore the Papiſts better fit their humour, and tell them (and they do but tell them) of an End of all their controverſies at hand; of an eaſie cheap remedy by believing the Infallible Pope and Council; and ſo putting an end to all diviſions and doubts.

16. The Proteſtants would have none but ſeeming Profeſſing Saints in their Churches: But the Papiſts Canonize a Saint as a wonder; and ſhut them up in Monaſteries, and call a few [*Religious*] that are ſeparated from other Chriſtians, as Chriſtians formerly were from the world: which brings the people to think that Holineſs and Religion is not neceſſary to all but to a few Devotaries that will be better then they are commanded to be.

17. The Proteſtants bind men to keep their vows, and fidelity to their Governors: But the Papiſts tell them that the Pope hath Power to free them from their fidelity, and diſpenſe with their oaths.

18. The Papiſts teach men to faſt: by eating the pleaſanteſt meats: but the Proteſtants uſe a total abſtinence while they faſt, unleſs in meer neceſſity.

19. The main buſineſs and adminiſtration of Proteſtant Paſtors, is againſt that fleſh that is predominant in the unregenerate, and therefore muſt needs be diſtaſtefull to the multitude of the ungodly. Our preaching is to open mens ſin and miſery, and cauſe them to perceive their loſt condition, and ſo to reveal to them a crucified Chriſt, and then to ſet them on the holy ſelf-denying heavenly life that Chriſt hath preſcribed them. And to ſpeak terrour to the rebellious, and to caſt the obſtinate out of

our communion, and to comfort none as the heirs of heaven, either in life or at death, but only the truly sanctified and renewed souls. But for the Papists, their Preaching in most places is but seldome; but they have a Mass in Latine: And as the old saying is, [*The Mass doth not bite.*] It galleth not a guilty conscience to see a Mass, and here a many of Prayers which he understandeth not: And when they do preach, when they should shew wicked men their misery, they flatter and deceive them too often by their false doctrine: They cannot humble them in the sense of their Original sin and Misery, for that they tell them was quite extinct and done away in Baptism: And for their following sins, Absolution upon their customary confessions, hath done away all the guilt at least: so that here is no Misery for the Miserable souls to see: but like a Constables presentment at a Sessions, an *Omnia bene*: Unless perhaps some gross actual sin be apparent among them: and then they shall have an Oration against it, to drive them to *auricular confession*, and to receive the Body of Christ, and be Absolved. And so do they by Ceremonies and Sacraments *ex opere operato* quiet the Consciences of unsanctified men, and humour them in all their rites and customs, and at last turn them to Heaven or Purgatory with an Absolution, and Extream Unction. And how pleasing a Religion this is to the ungodly people, those Ministers can tell, that see the rage of such, against those that deny them even better Forms and Ceremonies when they desire them; to pacifie their Consciences instead of real Holiness and Obedience.

20. Lastly, how the Jesuites have fitted their whole frame of Moral doctrine and Case Divinity to humour the unconscionable, *Montaltus the Jansenist* will fully shew you through the whole (fore-cited) *Mysterie of Jesuitism.* Those that would escape any worldly trouble or danger, the Jesuites have a help at hand for, even their doctrine of Equivocation, and Mentall reservation (which makes the Popes Dispensation with oaths and promises needless.) What accommodations they have for him that hath a mind to Murder his adversary, to calumniate another, to take Use without Usury, to forbear restoring ill-gotten goods, to commit fornication, to rob another, and many the like, you may see in their own words cited in the said Book.

Yea

Yea what comfort they have for a man that loveth not God, so he will not hate him. Trust not my report, but read the Book; for its worth the reading.

So that we see the advantage that the Papists have to sweep away the vicious ignorant multitude, and then to boast that they are the Catholicks, and we but Schismaticks, because they are the greater part: and then they are armed also by the Multitude, to oppress us by their violence.

Now what remedy to use against this *Fraud*, I cannot tell, but only to deal plainly and faithfully, though it do displease, and to administer Gods Ordinances as he prescribeth, though never so distastefull to flesh and blood; and so to commit our selves to God, and trust him with his Church and cause, who is able to preserve it, and is most engaged to appear for us, when we lay all upon him, and have none to trust but himself alone. Let us not hearken in this case to flesh and blood that would advise us to remit the reins of Discipline, and to bend our Administrations to some pleasing complyance with carnal minds. We disengage God when thus we begin to shift for our selves out of his way. But withall we must acquaint those Princes that are faithfull to Christ, how much it is their duty in this case to assist us; not by any cruelty to the Papists (that I desire not) but only by quieting the ungodly part of our People in a state of Catechumens, or expectants, or a Learning condition fitted to their state; and to restrain such in the mean time as would take advantage of their discontents, to seduce them by pleasing licentious doctrines to their undoing.

Chap. XXXIX.

Detect. 30. A Nother of their frauds is, *by culling out all the harsh, unhansome passages, or mistakes that they meet with in any Protestant Writers, and charging all these upon the Protestant Religion, as if they were so many Articles of our Faith: or at least were the common doctrines of our Churches.*

They will not give us leave to do so by them, when yet we have much more reason for it. For 1. They teach the People that *they are bound to believe as their Teachers bid them*: and they reproach

reproach us for confessing that we are not in all points of Doctrine infallible: And yet we still confess this fallibility, and say in plain terms, that we know but in part. 2. Divers of their particular Doctors that we use to cite, are such as the *Pope hath Canonized for Saints*: and they tell us that in Canonizing he is infallible: And therefore an Infallibly Canonized Saint must not be supposed to err in a point of faith. 3. They boast so much of Unity and Concent among themselves, that we may the better cite particular Doctors. And yet we think our selves bound to stand to their own Law in this, and to charge nothing on them as the faith of their Church but what their Church doth own: and therefore while they refuse to stand to *particular Doctors*, we will not urge them to it: for its good reason that all men should be the Professors of their own belief.

But what reason is there then that we may not have the same measure from them which they expect? We profess to take no man, nor Council of men, for the Lords of our faith, but for the *Helpers* of our faith. They tell us, that they know not where to find our Religion. We tell them it is *entirely in the written word of God*, and that we know no other Infallible Rule; because we know no other Divine Revelation (supposing what in Nature is revealed.) They tell us that, *All Hereticks do pretend to Scripture, and therefore this cannot be the Test of our Religion*? I answer, that so all cavillers, and defrauders and extortioners, may pretend to the Law of the Land, to undo poor men by quirks of wit, or tire them with vexatious suits: And yet it follows not that we must seek another Rule of Right, and take the Law for insufficient: And what if Hereticks pretend to Tradition, to General Councils and the Decretals of the Popes (as you know how frequently they do) Will you yield therefore that these are an insufficient Rule, or Test of your own Religion? Open your eyes, and judge as you would be judged.

But I will come to some of the particular Opinions which they charge us with. And because I know not a more weighty renowned Champion of their cause then *Cardinal Richlein* (then Bishop of *Lucion:*) I shall take notice of his twelve great errors which he so vehemently chargeth on the Reformed Churches, as contrary to the Scripture. And sure I shall do much

to

to make clean our Churches, if I fully wipe off all the pretended blots of errour, that so wise a man could charge upon them. In his *Defens. contra script. 4. Ministr. Charenton. cap. 2. pag. 12.* &c. he begins his enumeration thus.

1. [*The Scripture saith*, Jam. 2. *that a man is not Justified by Faith only; but you say, that he is Justified by Faith alone, and by Faith only, which is found in no place of Scripture: and do you not then resist the Scriptures?*]

Answ. 1. We believe both the words of *Paul* and *James*, that a *man is Justified by Faith without the Deeds of the Law, and saved through Faith —— not of works, lest any man should boast*, Rom. 3. 28. Ephes. 2. 8, 9. and also that *a man is Justified by works, and not by Faith only*, Jam. 2 Did not this Learned man know that we believe all the Bible? why then should he charge us with denying that which we retain, and publickly read in our Churches as the word of God? Did he think that we set so much by *Luthers*, or any mans writings, as by the Bible? 2. But if he can prove that we understand not these words aright, he should have evinced it better then by the use of the words [*Faith alone*] For our Churches by [*Faith alone*] do profess openly to mean no more then *Paul* doth by [*Faith without works*] And can they find fault with *Paul*? 3. Indeed we are not all agreed upon the fittest Notion of the interest of Faith and works in our Justification: but our difference is more in words and notions then matter, of which see my *Disput. of Justification.* 4. And why do you not quarrel with your own Cardinal *Contarenus de Justif.* and others of your own, that joyn with us in the doctrine of Justification.

His second Accusation is, [*The Scripture saith, that we can Love God with all the heart: you say, that no man can Love God with all the heart, which is no where read in Scripture: and yet do you not resist the Scriptures?*]

Answ. 1. Unprofitable Confusion! we distinguish between *Loving God with all the Heart*, as it signifieth the *sincerity and predominant degree of Love*, and so every true Christian hath it: and as it signifieth some *extraordinary degree above this meer sincerity*; and so some eminent stronger Christians have it, and as it signifieth the *highest Degree, which is our duty, and which*

excludeth all sinful imperfection: And thus we say, that no man actually doth Love God perfectly in this life: nor do we think he speaks like a Christian, that dare say, *Lord I Love thee so much, that I will not be beholden to thee to forgive the imperfection of my Love, or to help me against any sinful imperfection of it.* Your own Followers whom you admire as the highest Lovers of God, do oft lament the imperfections of their Love (as *M. de Renty*, for instance, in his Life.) But now if the question be only of the *posse*, and not the *act*, we say, that the *Potentia naturalis* is in all: and the *Potentia Moralis*, which is the Habit, is in the sanctified: but this *Moral Power* is not *perfect* it self, that is, of the highest degree, and without any sinful imperfection; though yet it hath the perfection of sincerity, and in some, the perfection of an eminent degree. And will not this content you?

His third Accusation is, [*The Scripture saith, that the Eucharist is the Body and Blood of Christ, with the adjunction of those words that signifie a true Body and Blood: you say that it is not Christs Body and Blood, but only a figure, sign, and testimony, which the Scripture no where saith.*]

Answ. 1. The Scripture saith not that it is his Body and Blood *substantially*, or by *Transubstantiation*: And we say not, as you feign, that it is *not his Body and Blood, but a figure*, &c. For we say, that *it is his Body and Blood Sacramentally and Representatively:* as he that personateth a King on some just account, is called a King; and as in actions of Investiture and Delivery; the delivering of a Key is the delivering of the House, and the delivery of a twig and turf, is the delivery of the Land; and the deliverer may say, *Take, this is my House, this is my Land, which I deliver thee.* If you be among many Images in a room, you will not blame him that saith, *This is* Peter, *and this is* Paul, *and this is the Virgin* Mary. 2. The Scripture often calls it *Bread* after the Consecration; which you condemn us for: therefore we are taught to call it so. 3. The Scripture saith, 1 *Cor.* 10. 4. [*That Rock was Christ*] and he saith, [*I am the door*, John 10.7. *I am the true Vine*, John 15. 1.] *David* saith, [*I am a worm and no man*, Psal. 22.6.] we believe all this. But must we be therefore reproached, if we say, that *David was a man*; that the Rock was Christ typically;

that

that he was a Vine and Door Metaphorically only? And yet these are as plain as, *This is my Body*, and *This is my Blood.*

His fourth Accusation is, [*The Scripture saith, that Baptism saveth us, and that we are cleansed and regenerate by the washing of water: On the contrary you say, that Baptism doth neither save us, nor regenerate us, but is only to us a symbol of salvation, ablution, and regeneration, which is no where said in Scripture.*]

Answ. A childish contest about words! we say, that two things go to our full possession of our state of Regeneration, Justification, and Cleansing: One is *our fundamental Right*, which the *Promise* of the Gospel gives us upon our *Heart consent* or Covenant with God: the other is our *Solemn Investiture:* in regard of the former, we are Christians, and Regenerate, and Justified before Baptism: In regard of the later, we are made Christians, regenerate, justified, saved by Baptism. This we commonly hold, and so never denyed what you falsly say we deny. As a man is made a King by his Coronation, that yet in a sort was one before; or as Marriage makes them Husband and Wife by publick solemnization, that were fundamentally so before by Private Covenant; or as possession is given by a Key, a twig and a turf (as I said) of that which a man had right to before; so are we solemnly invested with those benefits by baptism, which we had a fundamental Title to before. Do not your own writers confess this of a man that is Baptized many years after he had Faith and Charity? Do you think *Cornelius* and the rest that had the Holy Ghost before Baptism, *Act.* 10. had not Justification before? Do you think that *Constantine* the great was unpardoned, unregenerate and no Christian till he was Baptized? Or rather would you make quarrels against your own Confessions?

His fifth Accusation is [*Scripture saith, that Priests do forgive sin: on the contrary you say that they do not remit them, but only testifie that they are remitted, which the Scriptures no where say.*]

Answ. As if *Testification* could not be a *Remission.* We say, that *whose sins* the Pastors of the Church *remit, they are remitted.* Do you not know that these very words were used to every Presbyter in our Ordination here in *England*? We say 1. That Pastors do as Gods Embassadors, proclaim his General Conditional Pardon unto all. 2. That they are Gods Ministers to make a

particular Application, and delivery of pardon in Baptism, on supposition that the Baptized be qualified for pardon. 3. That they are as his Ministers, to make the same Application by Declaration and Delivery in the *Absolution of the Penitent*; on supposition that their *penitence* be sincere. 4. And as Church Governours, they may on good considerations sometimes remit some humbling disgraceful acts that were imposed on the penitent for the testification of his repentance, and the satisfaction of the Church. And are not these four concessions enough? Or are you minded to pick quarrels, that your selves and others may have fewel for the rancour and uncharitableness of your minds?

But indeed we do not think that any man can primarily as the chief Agent forgive sins; but God must be the first pardoner: Nor that any man can pardon the sins of the dead, and abate or shorten the pains of the soul in a fire called Purgatory. Here we leave you.

And verily if the Pope have power to remit but the very temporal punishment, he is a cruel wretch that will not forgive men, even good men, the torments of the Gout, and the Stone, and an hundred diseases; nay that will not remit them to himself, no nor the pains of death, when he is so loath to die: (But I forgot that the Pope hath no body to forgive him, because none above him) He that connot remit the punishments which we see, and feel, how shall we believe him (without any Divine Testimony) that he can remit a penalty that he never saw nor felt, nor no man else, that can be proved.

His sixth Accusation is [*Scripture saith, If a Virgin marry she sinneth not: but you say that the just sin in all works: which Scripture mentions not.*]

Answ. 1. Do you believe in your Conscience that the Scripture meaneth that a Virgin sinneth not at all in any circumstance or defect in the manner or Concomitants of her Marriage? Then I pray tell your *Nuns* so, that if *they marry they sin not.* Tell Priests so, that if *they marry they sin not.* Your own reason can expect no other sense in the words, but that *Marriage, as such, is no sin to the Virgin.* And this we grant: But yet if you think that in this or in any other work, you see God as apprehensively, and believe as strongly, and restrain every

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wandring thought as exactly, and Love God as much as you are bound to do by the very Law of Nature it self; so that you are perfectly blameless, and need not be beholden to the blood of Christ, to the Mercy of God, to the Spirit of Grace, either for the forgiveness of these failings; or the cure of them, you shew then a proud Pharisaical spirit, unacquainted with it self and with the Gospel. Do you go on and say, *Lord I thank thee that I am not as other men:* and I will rather say, *Lord be mercifull to me a sinner*: and which shall be rather justified, Christ hath told us. The streams cannot be perfectly sinless, till the fountain be so: and [*Who can say, I have made my heart clean, I am pure from my sin?* Prov. 20. 9.] [*For there is not a just man upon earth, that doth good, and sinneth not, Eccl.* 7. 20.] Christ telleth us that the fruit will be like the Tree, the actions like the heart: and therefore an imperfect Heart will have imperfect duties. If you dare say there is no remnant of sin in your hearts, you have so much of it that hindereth you from seeing it. Humility and self-knowledge would soon end this controversie. We say not that all our works are sins, that is, either *materially forbidden*, or *done in wickedness*, and from vicious predominant habits; But that the same works which *Materially are good*, are tainted with our sinfull imperfections, having not in them that measure of knowledge, faith, love, *&c.* as we ought to have; and therefore that we must beg pardon for our imperfections, and fly to the blood and merits of Christ, through whom God will accept both our works and us, for all the imperfections, which he pardoneth to us of his grace.

His seventh Accusation is [*Scripture saith that there are wicked men and reprobates, that believe in Christ: But you contend that they believe not, but have only a shadow of faith: which no Scripture saith.*]

Answ. Again, a quarrel about the name of faith, unworthy serious men! We say that Reprobates do believe, and we say that they believe not, taking belief in different senses. We believe what ever the Scripture saith, even that the Devils believe and tremble: and yet as Believers and Christians are all one, we are loath to call the Devils Believers and Christians; but you may do it, if you please. As *Belief* signifieth a bare uneffectu-

all conviction or ſuperficial Aſſent which you call *fides informis*, ſo we ſtill confeſs that the wicked may believe. But as *Belief* ſignifieth our *Receiving of Chriſt*, and *Coming to him*, and *being planted into him as his members*, and *taking him heartily as Chriſt, our Lord and Saviour*, and ſo *becoming Chriſtians and Diſciples*: as it ſignifieth ſuch a faith that hath the promiſe of pardon of ſin, of Adoption, and of Glory, ſo we ſay that the wicked have but a ſhew or ſhadow of it. And this is the ſenſe of the words of *Calvin*, *P. Martyr*, *Beza*, and *Daneus*, whom you cite. And do you not think ſo your ſelves? Indeed you know not what to believe in this, as I have ſhewed in Poſtſcript to my Diſput. of Sacraments.

His eighth Accuſation is this [*Scripture ſaith, that there are ſome that believe for a time, and after at another time believe not. You deny that there are any that believe for a time, and then fall from faith, and that he that once believeth doth ever loſe that faith, which is not in any Scripture to be found.*]

Anſw. It is too light in ſerious matters, to play thus upon words. 1. We ſtill maintain that there are ſome that believe but for a time, and afterward fall away: but we ſay it is but with an uneffectual or common aſſent that they believe, ſuch as you call *fides informis*. Your accuſation therefore is falſe. The *ſemen vitæ* and faith that *Calvin* ſpeaks of, in the place which you cite, is meant only of a ſaving faith, ſuch as you call *fides charitate formata*. If any of you think that faith is called *charitate formata*, or juſtifying or ſaving faith, only by an extrinſecal denomination, from a concomitant, and that there is no difference in the faith it ſelf between that of the unjuſtified and of the juſtified, you are miſtaken againſt all reaſon. Your own Philoſophers frequently maintain that the will (which is the ſeat of charity) followeth the practical dictates of the Intellect (which is the ſeat of Aſſent.) And therefore according to thoſe Philoſophers, a Practical Belief muſt needs be accompanyed with charity. And thoſe that deny this, do yet maintain that a powerfull clear Aſſent of the Intellect will infallibly procure the determination of the Will, though every aſſent will not, and though it do it not Neceſſarily. So that on that account (and in common reaſon) there muſt needs be an intrinſick difference between that Aſſent which prevaileth with the will to determine

determine it self, and that which cannot so prevail : And therefore your unformed and your formed faith, have some intrinsick difference.

2. the *Lutherans* that are half the Protestants, do think that justifying faith may be lost. So that (be it right or wrong) you cannot charge this on them all.

3. The rest which be not of their mind, do hold a brotherly communion with them ; and therefore take not that point to be of so much moment as to break communion.

4. Are you not at odds among your selves about perseverance? some laying it first on mans free will, and some with *Austin*, ascertaining perseverance to the Elect, because Elect, and laying it on Gods free Gift ; and some Jesuites and School men affirming that the confirmed in Grace are not only certain to persevere, but that they necessarily believe and are saved, and cannot mortally sin (strange doctrine for a Jesuite!) Of all this controversie of perseverance, I desire the Reader to see a few sheets called *An Account of my Judgement* hereabout. When I wrote those I knew not whom *Alvarez* meant (*lib.* 10. *Disp.* 104. *pag.* 419. §. 1. *de Auxil.*) When he disputed against this sort of men: But since I find it in his *Respons. ad Object. Lib.* 2. *cap.* 9. *pag.* 522, *&c.* Where he tells us that it is the Jesuite *Greg. de Valentia, Tom.* 2. *disp.* 8. *q.* 3. *punct.* 4. §. 2. & *Tom.* 1. *d* 1. *q.* 23. *punct.* 4. §. 7. *Ubi docet non solum esse praelectos ut salventur, sed ut necessario salventur, ac per consequens non posse peccare Mortaliter, & Necessario perseverare in gratia, ac eatenus non libere, sed necessario salvari.*

And also that he meant *Alexand. Ales.* 3. *p. q.* 9. *Et Almain. in* 3. *d.* 11. *q.* 2. *Qui asserunt confirmatos in Gratia non habere libertatem*, &c. *Quam sententiam Medina impugnat.* 3. *p. q.* 27. *art.* 4.

This is more then Protestants say, And yet will you quarrell?

His ninth Accusation is this [*Scripture saith, If thou wilt enter into life, keep the commandments : You say that there is no need of keeping the Commandments, and that he that saith, it doth deny Christ and abolish faith, of which the Scripture speaketh not a word.*]

Answ. Still confusion playes your game, and you strive about

about words. We distinguish between the *keeping of that Law of Works, or Nature, which made perfect obedience the only condition of Life:* and the keeping of *the Law of* Moses *as such*, and the keeping of the *Law of Christ*. For the two first, we say that no man can be justified by the works of the Law. Is this a doubt among Papists, that believe *Pauls* Epistles? But as for the *Law of Christ, as such*, we must *endeavour* to keep it *perfectly* (thats necessary *necessitate præcepti*;) and must *needs* keep it sincerely (*necessitate medii*) if we will be saved. This all Protestants that ever I spoke with are agreed in: And dare any Papist deny it? If we be not all (nor you neither) agreed on the sense of that text of Scripture, yet are we agreed on the doctrine, and yet you quarrel.

His tenth Accusation is [*Scripture saith, that some that were illuminated and made partakers of the Holy Ghost, did fall, and crucifie again to themselves the Son of God. But you defend, that whoever is once partaker of the Holy Ghost, cannot fall from his Grace: which Scripture speaketh not.*]

Answ. The same again: and a meer untruth! We still maintain that those words of Scripture are of certain truth. But we distinguish between the common and the speciall gifts of the Spirit. The common gifts may be lost: we never denyed it: The special gifts that accompany salvation, some of us judge are never lost: others of us think are left only by those that are not predestinate, as *Austin* thought, and your Dominicans think. And what cause is here of your quarrell?

His eleventh Accusation is this [*Scripture saith that God taketh away, and blotteth out our iniquity as a cloud: and puts our iniquities far from us, as the East is from the West, and maketh us as white as snow; You say, that he takes not away, nor blotteth out our sin, but only doth not impute it, and doth not make us white as snow, but leaveth in us the fault and uncleanes of sin: which Scripture no where speaks.*]

Answ. This is half *falshood*, and half *confusion*, raked up to make a matter of quarrel with. 1. Its *false* that we say, *He doth not take away, nor blot out our sin, nor make us white as snow*: Do not all Protestants in the world affirm all this? 2. There are these things here considerable. 1. The Act of sin. 2. The Habit. 3. The guilt, or obligation to punishment. 4. The culpability,

pability, or *reatus culpæ*. 1. As for the *Act*, how can you for shame say, that God takes it away, when it is a *transient act* that is gone of it self as soon as acted, and hath no existence, as *Scotus* and all your own take notice. 2. As to the *Culpability*, you will not sure for shame say, that God so put away, *e.g. Davids* Adultery, as to make it *reputable as a vertue, or not a vice*. 3. As to the *Reatus ad pœnam*, the full Guilt, we maintain that it is *done quite away*: and if your eyes be in your head, you may see that it is in regard of this guilt and punishment that the Scriptures mentioned by you speak (or principally speak at least) For I pray you tell us, what else can they mean, when they speak of actual sins that are past long ago, and have no existence. Learned wranglers! would you make us believe, that Grace is given to *David* to put away the Act of his Murder and Adultery, so that it may be *quid præteritum, & non jam existens?* a thing past and gone, which it is without grace? so that when you feign us to say, that *God takes not away sin, but only not imputeth it*, you feign us to make synonymal terms to be of different sences. He takes them away by not imputing them.

4. But if you speak not of the sence of a particular Text, but of the *Matter* in difference, it can be nothing but the *habit* of sin that you mean, that we say, that *God takes not away*. And here you play partly the Calumniators, and partly the erroneous Pharisees. 1. You Calumniate, in feigning us to deny, that *habitual sin is done away*. Because our Divines say, that it is not the work of meer pardon (which we call Justification) to put it away, therefore you falsly say, that we hold it is not put away at all: whereas we hold (without one contradicting vote that ever I read or heard) that all that are *Justified*, are *Sanctified, Converted, Regenerate, Renewed*, and *must live an holy life*: And that all their sins are so far destroyed, that they shall not have dominion over them: that Gross and Wilfull sin they forsake, and the least infirmities, they groan, and pray, and strive against to the last, and then obtain a perfect conquest. 2. But if you mean, that no *degree of habitual or dispositive sin*, or *absence of holy qualities remaineth* in the Justified soul, it is a Pharasaical error, yea worse then a Pharisee durst have owned. And it seems this is your meaning, by the words of *Calvins* which you cite.

And dare you say that you have no sin to resist, or purge, or pardon? Are you in Heaven already? The whole have no need of the Physitian, but the sick: and have you no need of Christ to heal your soul? would you be no better then you are? O proud fouls! and strange to themselves and the purity of the Law! Hath not the Holy Ghost pronounced him a Lyar and Self-deceiver, that saith he hath no sin, 1 *Joh.*1.8.10. *In many things we offend all*, Jam.3.2. I shall but recite to you two Canons of a Council, which if you use the Lords prayer, are fit for you to consider. *Concil. Milevit. cont. Pelagianos Can.*7. [*Item placuit, ut quicunq; dixerit in Oratione Dominica ideo dicere sanctos, Dimitte nobis Debita nostra, ut non pro seipsis hoc dicant, quia non est eis jam necessaria ista, sed pro aliis, qui sunt in suo populo peccatores, & ideo non dicere unumquemque sanctorum, Dimitte mihi debita mea; sed Dimitte nobis debita nostra, ut hoc pro aliis potius quam pro se justus petere intelligatur, Anathema sit.*

Can. 8. *Item placuit, ut quicunque verba ipsa Dominicæ Orationis, ubi dicimus, Dimitte nobis debita nostra, ista volunt à Sanctis dici, ut humiliter, non veraciter hoc dicatur, Anathema sit. Quis enim ferat Orantem, & non hominibus, sed ipsi Domino mentientem, qui labiis sibi dicit dimitti velle, & Corde dicit, quæ sibi dimittantur debita non habere?*]

You see here the Council curseth all those as intolerable Lyars, that say the Lords prayer, desiring him daily to forgive or remit their sins, and yet think that they have no sins to forgive, yea or that every Saint hath not such sins. What can a Papist say to this, but by making Councils as void of sence, as they feign the holy Scriptures to be?

His twelfth and last Accusation is this [*The Scripture saith, that Blessedness is the Reward, the Prize, the Penny, the wages of Labourers, and the Crown of Righteousness: you contend that its meerly the free gift of God, and not a Reward, which no Scripture doth affirm*]

Answ. A meer Calumny, and perverting of *Calvins* words, who often saith, as we constantly do, that *Eternal life is given as a Reward and Crown of Righteousness.* But we distinguish between the *Act of God* in his *Gospel Promise*, which is a Conditional Deed of Gift of Christ and Life to all that will Accept them, and the *execution* of this by Judgement and Glorification. And

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we say that it was *Antecedenter meerly of Gods free Grace* that he *made such a Deed of Gift* (the blood of Christ being the purchasing cause,) and nothing of our works had a handin the procurement (Dare you deny this?) But that our *Justification in Judgement*, and our *Glorification*, which are the *Execution* of the Law of Grace, do make our works the Reason; not as having merited it *ex proportione operis*, or in *Commutative Justice*, but as having performed the condition of the free Gift, and so being the persons to whom it doth belong. And this is the sense of *Scotus* and of one half of the Papists, (for still you are together by the ears) who say that *Merit of Condignity* is but *ex pacto* by vertue of Gods Promise.

And now I leave it to the Conscience of any sober Papist, whether we be guilty in any one point that this great Cardinal chargeth us with? And whether Papists and Protestants were not in a fair way for reconciliation, if we differed not more in other things then in these?

And here again I must let them know, that Scripture only is the Rule and Test of our Faith and Religion. Their *Polidor Virgil* in this speaks truly of us, saying [*They are called Evangelical, because they maintain that no Law is to be received in matters of Salvation, but what is delivered by Christ or his Apostles*] (so sapless and putid is their scorn of the *Evangelium quintum.*) If therefore *Luther*, *Calvin*, or any man speak in any word amiss, blame the man that spoke it for that word; but blame not all, or any others for it, if you are men. *Austin* Retracted his own errors, and which of us dare Justifie every word that hath faln from our mouths or pen, before God? How many hundred points do Schoolmen and Commentators charge on one another as Erroneous, among yourselves? shall all the errors of the Fathers be charged on the Catholick Church, or all your writers errors upon yours?

And that we do well to stick to the Holy Scriptures as the sufficient Rule, we are the more encouraged to think, by the concessions of our adversaries of greatest Note (as well as by the Testimony of the Scripture it self, and the concent of the ancient Doctors of the Church, and the unprovedness of of their pretended additionals.) Among others even this great Cardinal *Richlieu* saith thus, *pag.* 38. [*Nos autem nullam aliam,*

aliam, &c. i. e. *As for us we put (or assert) no other Rule but Scripture, neither of another sort, nor total: Yea we say that it is the Whole Rule of our Salvation: and that on a double account, both because it containeth immediately and formally the summ of our salvation; that is, all the Articles that are necessary to mans salvation, by necessity of means* (N. B.) *and because it mediately containeth whatsoever we are bound to believe, as it sends us to the Church to be instructed by her, of whose infallibility it certainly confirmeth us.*]

Note here that 1. He grants us that all Articles necessary to our Salvation, as Means, are immediatly and formally in the Scripture: And then surely they may be saved that believe no more then is in the Scripture: 2. That we are to believe no Church but that which the Scripture sends us to, and to believe its infallibility no further then the Scripture doth confirm it. And that the Scripture is our whole and only Rule. O that all Papists would stand to this! But let them not blame us now for standing to it. Had this Cardinall done no more by Policie and Power then by Disputing against the Reformation, he might easily have been dealt with.

Chap. XL.

Detect. 31. ANother of their frauds is, *By ranking the Protestants among the rabble of Sects and Heresies that are in the world, and then asking ignorant souls, If you will needs be of any sect, how many are here before you? and what reason have you rather to be of the Protestants, then of any other?*

Answ. Indeed this question is worth the considering by a Papist, or any sectary; but the true Catholick is quite out of the reach of it. The Church of Christ is One, and but One. This one Catholick Church containeth all the true Christians in the world. This is the Church that I am a member of, which is far wider then the Roman Church. The Church that I profess my self a member of, containeth three parts; 1. *The most sound and healthfull part;*

part; and that is the *Reformed Churches*. 2. *The most unsound in doctrine*, though possest of many Learned men; and that is the *Papists themselves*; (*not as Papists* simply, but *as Christians*, though infected with Popery.) 3. The *middle part*, which is sounder then the Papists in doctrine, but less learned; and below the Protestants in both: and that is all the *Greeks* and *other Eastern* and *Southern Churches* that are no subjects of the Pope. All these, even all true Christians, are members of the Church that I belong to, though some of them be more sound, and some be leprous or lamentably polluted. To these I may add many particular lesser sects, that subvert not the foundation, as some Anabaptists, and divers others. And will you ask me now why I will not be of another sect, as well as of the Protestants? Why, my answer is ready: A Sect divided from the body, I abhor: I am of no Sect, It is the Unity, Universality and Antiquity of the Church that are its honourable attributes in my eyes. Protestants that unchurch all the rest of the world, and count themselves the whole Church of Christ, do in some sort make themselves a Sect: But where is there any such? I know none such, nor I hope ever shall do: And therefore I may say that Protestants are no more a sect, then the Patients in an Hospital that are almost healed, or then the higher form of Scholars in a school, or then the Merchants or richer sort of Tradesmen in a City: And such a Sect God grant that I may be of, even one in the Church that shall be of soundest understanding, and of purest worship, and of the most carefull, holy, honest life; But still I shall acknowledge them of the lowest form, even them that learn the A. B. C. to be in the same School with me: And if they (Papists or any others) will disclaim me, that shall not unchurch me, as long as Christ disclaims me not: Nor shall it provoke me to disclaim them any further then I see Christ leading me the way. So that the Papists may see that if they will deny the Church that I am of, they must deny their own, and all the Christian world.

But how will they answer this themselves? Seriously I profess, that besides their other errors, it is one of the greatest reasons why I dare not be a Papist, because then I know I must be a Sectary. What is a Papist but as meer a sectary as any that retaineth a name in the Church? They are a company of men

that have set up a Humane Usurping Head or Vice-christ over the Catholick Church, owning him themselves, and unchurching and condemning all the Church that will not own him. The Church that I am of is neer thrice as big as the Papists Church is. Theirs is but a piece, and a polluted piece, that would divide it self from all the rest by condemning them.

And now I would seriously desire any Papist living to resolve the question, If he will needs be of a sect, and forsake the Universal Church, why of the Popish sect rather then another? If because it is the greatest, I answer, its less then the whole. If because it is the purest, it is one of the most impure: If for Antiquity, it is founded (as Papal) upon Novelty. If because it is the Richest, their money perish with them that measure the Church and truth of Christ by the Riches and splendor of this world. For my part I cannot help you out of this snare.

Chap. XLI.

Detect. 32. ANother of their juglings is, *By working upon the peoples natural affections, and asking them, Where they think all their fore-fathers are that dyed in the communion of the Roman Church? Dare they think they are all damned?* Intimating that its cruelty to say their ancestors are in Hell; and if they say they be in Heaven, then there is but one way thither, and therefore you must go the way that they went.

But a weak understanding may easily deal with this kind of Sophistry, if it be not mastered by affection. For 1. What if we grant that many of our fore-fathers that dyed Papists are in Heaven? Doth it follow that we must therefore be Papists? No: because it was not by Popery that they came to Heaven, but by Christianity. What if many recover and live that eat not only Earth and Dirt, but Hemlock or Spear-wort, or other poysons; must I therefore eat them? Or doth it follow that there is no other way to health?

2. Our fore-fathers were all saved that were holy, justified persons, and no others. But among so many and great impediments as Popery cast in their way, we have great reason to fear that far fewer of them were saved, then are now among the Reformed

Reformed Churches. And must I needs go that difficult way to Heaven, because that some of them get thither? Must I needs travail a way that is commonly beset with thieves, because some that go that way do scape them? This is our case.

3. If this were a good way of Reasoning, then may all the Heathens, Infidels, Mahometans, use it, that have been educated in darkness. And indeed it is the Argument which the barbarous Heathens use, when the Gospel is preached to them: [*What think you*, say they, *is become of our fathers? If they were saved without the Gospel, so may we.*] The story of that Infidel Prince is common, that being ready to go to the water to be baptized, stept back, and asked, *Where are all my Ancestors now?* And when he was told that they were in Hell, and that the Christians go to heaven, he told them then he would be no Christian, for he would go where his Ancestors are.

4. If this be good reasoning, then we may use it much more then you. For we would ask you, where be all our fore-fathers that are dead since the Reformation? and where be all those that dyed between the Resurrection of Christ and the appearing of Popery, or the prevailing of it in the world? And where be all that die in the Eastern and Southern Churches, that are no subjects of the Pope of *Rome*? Have we not as little reason to think that all these millions of men are damned, as to think so of our Popish Ancestors.

5. Why should we be more foolish for our souls then for our bodies? I would not be poor because my Ancestors were so: Nor would I have the Stone or Gout because my Ancestors had them: Nor will I say that they are no diseases, for fear of dishonouring my Ancestors that had them. And why then should I willfully lick up any Popish errors, because my Ancestors by the disadvantage of the times and of their education were cast upon them.

6. It is not our fore-fathers but God that we must follow: It is he, and not they, that is the Lord of our faith and of our souls. It will not excuse us in judgement for disobeying God, to say that our fore-fathers led us the way; Nor will it ease us in Hell to suffer with our fore-fathers. Christ tells us, *Luke* 16. of a Rich man that in Hell would have had his brethren warned, lest they should follow him: But these men would have us to follow

follow our fore-fathers, even in their sin against God. Whereas the Scriptures constantly make it an aggravation of a peoples sin, when they follow their fathers in it, & take not warning by their falls. The *Jewish* Christians were redeemed from the *vain conversation, received by Tradition from their fathers*, 1 Pet. 1.18. *Stephen* tells the *Jews*, *Act.* 7.51,52. [*As your Fathers did, so do ye: which of the Prophets have not your Fathers persecuted?*] Christ condemneth the *Jews* for allowing the *deeds of their fathers*, *Luk.* 11.47,48. *Mat.* 23.32. Nay God asketh wicked men *where their fathers are*, with a clean contrary meaning to this question of the Papists, [Zach. 1.4,5,6. *Turn unto me saith the Lord of Hosts be not as your fathers unto whom the former Prophets have cryed, Turn —— your fathers, where are they, and the Prophets, do they live for ever?*] Ezek. 20.18, 27, 30. [*I said unto their children, —— walk ye not in the Statutes of your Fathers, neither observe their judgements, nor defile your selves with their Idols: I am the Lord your God, walk in my Statutes* —— 30. *Say unto the house of* Israel, *Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?* Jer. 44.9. [*Have ye forgotten the wickedness of your fathers — They are not humbled even to this day.*] The 18. of *Ezek.* is almost all of this, that the son that followeth his father in his sins, shall die, and he that takes warning and avoideth his fathers sins, shall live. A hundred more such texts there are.

7. Our fore-fathers might be saved that sinned in the dark, and yet we be damned if we will follow them in the Light, or at least we shall be beaten with more stripes then they, if both must perish. They had not our means, or liberty: If they had seen and heard what we have done, many of them would have repented long ago in sackcloth and ashes. Shall we sin wilfully after the knowledge of the Truth, because our fathers sinned ignorantly for want of information?

Chap. XLII.

Detect. 33. ANother of their frauds is, *By pretending to a Divine Institution and Natural excellency of a visible Monarchical Government of the Church. And so they would*

would derive it from Peter, *from Christ yea from Nature, and God the Author of Nature.*

All their writings take this as their ſtrength. I ſhall at this time tie my ſelf to *Boverius* his *Cheating Conſultation, de Ratione verae fidei, &c. ad Carolum Principem,* intended for the perverting of our late King then in *Spain.*

In his *Part.* 1. *Reg.* 6. he aſſerteth that [*beſides Chriſt the inviſible Head of the Church, there is a neceſſity that we acknowledge another certain viſible Head ſubrogate to Chriſt, and inſtituted of him, without which none can be a member of Chriſt, or any way ſubſiſt alive.*] (Yet Cardinal *Richlieu* will not have the Pope called *Another Head.*)

He begins his proof with a cheat, as groſs as common, even an abuſe of *Cyprians* words, *l.* 1. *Ep.* 3. where *Cyprian* ſpeaks for the neceſſity of obeying *One in the Church*, meaning a *particular Church*, (as the whole ſcope of his Epiſtle teſtifieth): And this man would make them ſimple believe that he ſpeaks of the *Univerſal Church.*

His Reaſons proceed thus: *Firſt* (p. 128. &c.) *he tells us*, that [*the inviſible God thinks meet to Govern the world by viſible men.*] *Anſw.* And who denies that Chriſt alſo governeth his Church by men?

But he concludeth hence [*Num alia ratione*, &c. *Shall we believe that Chriſt doth govern his Church in another way then God governeth the whole world?*] *Anſw.* Reader, doth not this man give up the cauſe of the Pope, and ſay as much againſt it fundamentally as a Proteſtant? Saith *Boverius* [*We muſt not believe that Chriſt doth govern the Church in another way then God doth govern the world.*] But (ſaith common ſenſe and experience) *God doth not govern the whole world by any one (or two, or ten) Univerſal Vice-monarch: Therefore Chriſt doth not Govern the Church by any one Univerſal Vice-monarch.*

His next Reaſon is, [*Becauſe Chriſt was a viſible Monarch once on earth himſelf. And if the Church had need of a viſible Monarch then, it hath need of it ſtill.*] *Anſw.* 1. Here the Reader may ſee, that it is to no leſs then to be Chriſts ſucceſſor, or a Vice-chriſt, that the Pope pretendeth. And then the Reaſon, if it were of any worth, would as well prove, that there

must be one on earth still that may give the Holy Ghost immediately, and make Articles of Faith *de novo*, and *Laws* for the Church (with promise of Salvation) and may appoint new Offices and orders in the whole Church, *&c.* And why not one also to live without sin, and to die for our sins, and rise again, and be our Saviour? And why not one to give us his own body and blood in the Sacrament?

2. Christ himself doth oppose himself to all terrestrial inhabitans, saying, [*One is your Master, even Christ.*] And what then? why [*Be not ye called Masters? But he that is greatest among you, shall be your servant.*] And [*Be not ye called Rabbi, for one is your Master, even Christ, and all ye are Brethren,*] Mat. 23. 8, 9, 10, 11, 12. where most evidently he shews that neither *Peter*, or any of his own Disciples were to be called *Masters, as Christ was*, nor was any such to be on earth, and so no *Vice-christ*; yea that all his Apostles being Brethren, were not to be Masters one to another, but servants: so that here is a plain bar put in against any of *Peters* Mastership or Headship of the Universal Church.

3. We do on these and many other Reasons, deny your consequence. It follows not that we must still have a Christ on earth, because we once had.

4. Christ hath chosen another Vicar (though invisible) as *Tertullian* calls him: and that is, the *Holy Ghost*, whom he sent to make such supply as was necessary, by various gifts proportioned to the several states and members of the Church.

5. If Christ would have left a Vice-christ upon earth, which should have been an Essential part, even the Head of his Church; he would doubtless have plainly expressed it in Scripture, and described his Office and Power, and given him directions to exercise it, and us directions how to know which is he, and to obey him: But there is not a word of any such matter in the Scripture, (nor Antiquity) when yet it is a point (if true) of such unspeakable importance.

6. You might as well feign, that if it were then necessary to have twelve or thirteen Apostles, it is so still: and if then it was necessary to have the gift of tongues and miracles, it is so still: which yet the Pope himself is void of.

7. It is not enough for your silly wit, to say its *fit that Christ*

have

have a Succeſſor, therefore *he hath one*: but let him that claimeth ſo high an honour as to be the Vice-chriſt, produce his Commiſſion, and prove his claim if he will be believed.

8. Chriſt is ſtill the viſible Head of his Church, ſeen in Heaven, and as much ſeen over all the world, except *Judea* and *Egypt*, as ever he was. When he was on earth, he was not viſible at *Rome*, *Spain*, *Aſia*, &c. He that is Emperor of the *Turkiſh* Monarchy, perhaps was never perſonally an hundred miles from *Conſtantinople*. The King of *Spain* is no viſible Monarch in the *Weſt-Indies*. And if all the world except *Judea* might be without a Preſent Chriſt, then why that may not as well as the reſt, you muſt give him an account, if you will tie him to be here reſident.

9. And yet if the Pope would uſurp no more Power then Chriſt exerciſed viſibly on earth, it would not be all ſo bad as it is or hath been. He would not then divide inheritances, nor be a temporal Prince, nor wear a Triple Crown, nor keep ſo glorious a Court and Retinue, nor depoſe Princes, nor deny them tribute, nor exempt his Prelates from it, nor from their judgement Seats, nor abſolve their Subjects from their fidelity, *&c.* nor trouble the world as now he doth: He would not exerciſe the power of putting any to death: much leſs would he ſet up Inquiſitions, to burn poor people for reading the Scriptures, or no being of his mind.

Pag. 133. He makes Chriſt the *viſible Pope while he was on earth, and* tells us that *Promulgating the Goſpel, ſending Apoſtles, inſtituting Sacraments*, &c. *were* Pontificalia munera, *Papal Offices*. *Anſw.* And indeed was Chriſt a Pope? and is the Pope a Chriſt? Jeſus I know, and *Peter* and *Paul* I know: but this Vice-chriſt I know not. If indeed the Vice-chriſt have power to do theſe Papal works, to promulgate a new Goſpel, to ſend out Apoſtles, to inſtitute Sacraments, *&c.* as Chriſt did, let us but know which be the Popes Sacraments, and which be Chriſts; which be the Popes Apoſtles, and which be Chriſts; and which is the Popes Goſpel, and which is Chriſts, and we ſhall uſe them accordingly. The *Law* and *Teſtimony* will help us to diſtinguiſh them.

Pag. 134. He comes to prove that *Chriſt hath a Succeſſor*: and his firſt proof is from *Mic.* 2. Let the Reader peruſe it, and

judge without any help of mine, what proof there is that the Pope is a Vice-christ.

The next is in *Hosea* 1. which speaketh of the return of the *Israelites* from Captivity. Let the Reader make his best on it for the Pope, for I think it not worth my labour to confute the Papists impudent perverting such Texts as these.

By the way he tells us (as *Card. Richlieu* and the rest commonly do) that [*its no dishonour to Christ to have a Deputy, no more then for the King of* England *to have a Deputy, or Vice-king in* Ireland.] *Answ.* 1. But our first question is, *Whether* de facto *such a thing be?* Prove that Christ hath Commissioned a Vice-christ, and we will not presume to say that he hath dishonoured himself.

2. Though it should not dishonour Christ, it is such a transcendent honour to man, as we will not believe that any man hath, that proveth not his claim. It was no dishonour to the Godhead to be united to the manhood of Christ in Personal union; but if the Pope say, that the Godhead is thus united to his manhood, verily I will not believe him.

3. Though we should not have presumed to question Christ if he had done it, yet we must presume to tell the Pope that he is guilty of dishonouring Christ by his usurpation. 1. Because he sets up himself as Vice christ, without his Commission; and takes that to himself, that is, Christs Prerogative. God saith, *This is my beloved Son in whom I am well-pleased, Hear him*] And the Papists say of the Pope, *This is the Vice-christ, Hear him*] 2. Because the Power of a King is more communicable, then the Power of Christ, it being such as is fit for one meer man as well as for another. But the Power of Christ is such as no meer man is fit for. The capacity of the Subject is Considerable as Necessary to the reception of the form of Power. He that is God as well as Man is fit for an Universal Monarchy, when he that is meer man is not. From whence we argue thus.

If there was never such a thing by Gods institution as a meer man to be the Christ or Universal Head of the Church, then there is no such thing to be imagined now: But there never was such a thing: Therefore there is no such

Christ

Christ that was the visible Head was God and Man: when the Pope is so, we will believe in him as his Successor.

4. It would ruine the Church to have built on so sandy a foundation, and to have laid so much work on one that is so unable to perform it. Doubtless common reason tells us, that if God made any one man the Monarch of the whole world (especially leaving his Commission as obscure, as the Popes is, were it any) and should not give him a divine or supra-humane strength to execute it, it would be the confusion of the world. I am not well acquainted with the Power of Angels; but I hope without dishonouring them, I may suspect, that the due managing of such an Universal Monarchy is above their abilities: At least I am confident, it is an honour that their Modesty and Reverence of Christ will not permit them to own, as the Pope doth. If this Vice-christ be not a false Christ, he may apply that of *Heb.* 1. [*Being made so much better then Angels, as he hath by inheritance obtained a more excellent name then they: For unto which of the Angels said he at any time*] thou art the Successor of Christ, thou art the Universal Head of the Church? Whether the Pope will be called the Vice-son of God, the Vice-saviour, and say, [*Let all the Angels worship him; sit thou on my right hand,* &c.] I leave to his modesty to consider? But I must profess here to the Reader, that though my modesty and consciousness of my weakness, hath made me so suspicious, lest I understand not the *Apocalips*, as to suspend my judgement, whether the Pope be the Antichrist, the Beast, *&c.* yet the reading of their serious immodest arguings, to prove the Pope to be the *Vice-christ on Earth*, doth exceedingly more increase my suspicion that he is *The Antichrist*. For to be *Peters* Successor, as a first Apostle, is a contemptible thing in these men eyes. This is not it that they plead for. *Bellarmine (ubi supr.)* expresly tells us, that the Pope succeeds not *Peter* as an Apostle. No, it is as a *Vice-christ* to the whole Church, as *Boverius* here professedly maintaineth. And this they make the Foundation of their Catholick Church, and the acknowledgement of it Essential to every member of it. Which I even tremble to read and think of.

Next *Boverius* comes to his proofs from the New Testament. And those are the same that I have answered (as *Bellarmines*)

in my [*Safe Religion*] and are an hundred times answered by our writers, and therefore the Reader may excuse me, if I put him to no long trouble about them.

The first is the old [*Tu es* Petrus, *& in hanc* Petram, *&c.*] *Answ.* 1. He doth not say [*Thou art Christ, or the Vice-christ, or my Successor, or the Universal Monarch of the Church*: *No such words as these.* 2. It is Christ himself here that is called the *Rock*, and not *Peter*. *q. d.* [*Thy name is* Peter *who confessest me, in allusion to which I tell thee, that I whom thou hast confessed am* Petra, *the Rock upon which I will build me a Church, which the gates of Hell shall not prevail against.*] As the Apostle saith of the spiritual *Rock*, 1 Cor. 10. *That Rock was Christ.*] So may I of this.

3. But if it had been spoken of *Peter*, it had been no more then is spoken of the other Apostles, on whom as on a *Foundation* the Church is said to be built, Jesus Christ himself being the head corner stone, *Eph.* 2. 20.

But what need we more, if we put not out our eyes, then to find in all the New Testament, that *Peter* was never called or taken for a Vice-christ by the Apostles, (unless *Secundum quid*, as every Embassador of Christ is that speaks his message in his stead, 2 *Cor.* 5. 19, 20.) and that he never is said to exercise any Universal Government over the rest of the Apostles, nor so much as give them a Law, or Convent them before him, or send them out, or do any more in Ruling them, then they in Ruling him, nor so much as *Paul* did in rebuking him to his face for disorderly walking, *&c. Gal.* 2. Yea when *Paul* calls them *carnall* that sided with *Peter*, though but in the same over-valuing way as others did of *Apollos* and *Paul*, saying [*I am of* Paul, *and I am of* Apollo, *and I am of* Cephas,] 1 *Cor.* 1. 12. He saith to them that said [*I am of Christ*] [*Is Christ divided?*] as shewing that he was the common Universal Head and Master of them all. But when he mentioneth meer men, he hath no such word: He saith not [*Is* Peter *divided*] But implying all in one, he saith [*Was* Paul *crucified for you, or were yee baptized into the name of* Paul?] And [*Who then is* Paul, *and who is* Apollo? (implying also, Who is *Peter*) *but Ministers by whom ye believed as the Lord gave to every man*, 1 *Cor.* 3. 5.] See 1 *Cor.* 4 6.

Pag. 144. *Boverius* playes his game with Metaphors and Similitudes,

litudes, and saith [*The Church is Christs Kingdom, an Army, a Sheepfold, a House, a Ship,* or Noahs *Ark; and whats a Kingdom without a visible King: or an Army without a Visible General: or a Flock without a visible Shepheard: or a House without a Housholder: or a Ship without a Pilot?*] *Answ.* 1. The whole earth is Gods Kingdom! And can he not Govern it without a Visible Monarch? Why then did the world never hear of such a man? Yea the whole world is the Kingdom of Christ himself, though not in that special sort as his Church is: *For all Power in heaven and earth is given him*, Mat. 28. 18, 19. and *for that end he Dyed, Rose and Revived, that he might be Lord of the Dead and Living*, Rom. 14. 9. and *he is made Head over all things to the Church*, *Eph.* 1. 22, 23. And hath this Kingdom an Universal Visible Monarch? Yes: the Pope is the man: Long hath he laid claim to it. Princes, you see whose hands your Crowns and Kingdoms are in: Deceive not your selves, they are the Popes: For certainly they are all Christs; and if he be to be believed, he is the Vice-christ, and so succeedeth him in the Monarchy of the world. But then why doth not this simple Pope lay claim to the Empire of *Indostan*, and *Tartarie*, and *China*, and *Constantinople*, as well as of these smaller Kingdoms of *Europe*?

2. And for the Metaphorical title of an *Army*, I answer, It sufficeth that it hath an Universal General in Heaven, that can command it twice as well there as the Pope can on earth, yea and is as Visible to the Antipodes, yea to me, as ever the Pope was. All the world is Gods Army: But I will not say that the Pope or any man is Generall of it (save Christ) nor will I call him, *The Lord of Hosts*.

3. And for the *Sheepfold* of Christ, he hath appointed particular Shepheards to watch for the several parts of the flock. But if one man were to look to all the sheep in the world, he would make such work as the Pope would do with the sheep of Christ. If you tell us still that Christ is out of sight, I answer, He is even *at hand*: he *is coming*: he will not be long: In the mean time it is the duty of every Pastor [*to feed the flock of God that is among them —— not as Lords over Gods Heritage* (as the Vice-christ would be:) and when *the chief Shepheard doth appear, we shall receive the Crown,*] 1 *Pet.* 5. 1, 2, 3, 4. *Peter*

ter never dreamed, poor man, that he was the chief Shepheard himself.

4. For the Metaphor of a Family, I answer, That God can Govern all the Families in the world: and when the Pope can do so, then all the world shall acknowledge him the Master of the Family. Till then we have learned that the whole Family of Heaven and Earth is named of God, and of the Redeemer-God-and-Man: but not of the Pope of *Rome*.

5. And for the similitude of a Ship, I answer, One man can Govern a ship of the common size; but a ship as big as all the world, I think no man but Christ can govern: And so confident am I in this opinion, that I profess I will not be in that ship as big as the world which the Pope shall undertake to Govern, if I do but know how to get out of it.

Pag. 146. He goes on to tell us, that *even the bruits have their Governours*, and instanceth in *the Bees*. *Answ.* I am not well acquainted with *Irrational Governours or Governments*: but seriously it is no Article of my faith, that one *Bee can Govern all the Bees in the World*: Nor one Ape all the Apes in the world. Let it suffice the Pope that every particular Church be a *Bee-hive*, and every *Hive* have its proper Governour.

Next he again tells Prince *Charls* [*that we should not deny that to the Church which we see is necessary to all humane Societies*] *Answ.* Was this man in his wits! Have *all Societies*, or *any Society* an Universal Humane Governour? Who is it that is the Universal Chancellor of all the Academies on Earth? Who is it that is the Ruler of all the Colledges of Physitians in the world? I know what Schoolmaster we have in our own School here; but I never heard of an Universal Schoolmaster for all the world; nor for all *England*: who is the Universal Governour of all the Companies of Merchants in the world? Or who is the Universal King?

In the Conclusion he gathers up all into seven reasons, *Why the Church should have a Vice-christ* [1. *That the militant Church might be like the triumphant, who have one Invisible Head.*] *Answ.* 1. Christ is visible to the Church in Heaven. 2. When you have proved that any meer man is Christ, or Head in Heaven, then we will grant that a meer man shall be Christ and Head on earth. 3. Earth is not yet fit to be conformed to Heaven

ven in its Government. 4. Is it not the trueſt conformity, that Heaven and Earth have one and the ſame Lord, though viſible to them and not to us, yet ruling us by viſible officers? 5. But if this will not ſerve, lets have on earth a viſible Government: therefore let us have no Pope that is inviſible to almoſt all the world; but Paſtors that are viſible in their particular Churches.

The ſecond Reaſon is [*That the militant Church differ not from it ſelf, but as each particular Church hath one Viſible Head or Paſtor, ſo the whole ſhould have.*] *Anſw.* 1. Content, if the Pope can ſhew as good a Commiſſion for the whole, and be as able to Govern the whole, and will really be preſent with the whole, and viſible to them. 2. Is the world unlike it ſelf, if all the world have not one King, as every particular Kingdom hath? Or one Schoolmaſter, as every particular School hath?

The third Reaſon is [*For preſerving Unity.*] *Anſw.* 1. And well it is done by you? And what unity will you keep at the Antipodes? Or in the vaſt dominions of Heathen and Mahometan Princes, where Chriſtians are diſperſed, but you come not neer them? 2. We have a better unity already in One God, One Chriſt, One Spirit, One Goſpel, One Baptiſm, One Hope, *&c.* 3. The Mahometans have more unity then you.

The fourth Reaſon is [*To fulfill the doctrine of the Prophets and Chriſt.*] *Anſw.* You ſhould have better ſhewed ſuch a doctrine before you had made uſe of it as a reaſon.

The fifth Reaſon is [*That the Chriſtian Church may be like the Jewiſh*] *Anſw.* When the Chriſtian univerſal Church is no bigger then the Jewiſh, that one may Govern it as well, we will hearken to you: Let the Pope undertake no larger a Circuit.

The ſixth Reaſon is [*That there may be ſome one Supream judge to puniſh Biſhops, and define matters of faith, call Councils, extinguiſh hereſies and ſchiſms.*] *Anſw.* 1. One Chriſt is enough for the Catholick Church for all theſe uſes. I find the Articles of faith as well defined by Chriſt, as by the Vice-chriſt. I have ſearcht the writings both of Chriſt and the Vice-chriſt, and in my poor judgement there is no compariſon between them, nor hath the Pope one jot mended the Scripture. 2. And for Hereſies and Schiſms, Chriſt hath extinguiſht many, but

for ought I see the Pope rather increaseth them. In good sadness, did God send *John* the twenty second, *alias* the twenty third, to extinguish Heresies, with all those Abominations and all that Infidelity that was charged on him by a General Council? And was *John* the thirteenth a Vice-christ to extinguish Heresies by all that diabolical villany that he was deposed for by a Council? 3. And for *calling Councils*, they have learnt more wit, since *Constance* and *Basil* have let them know what Councils mean to do by them. Unless they can pack up forty or fifty (or what if it were an hundred, or two hundred) as they did at *Trent*, to say their lesson, as it was brought to them from *Rome*, and to call themselves a General Council for folks to laugh at them. Is this all that we must have a Vice-Christ for? How many General Councils did the Pope call for six hundred years after Christ? Tell us without Lying, and let us see why he was created.

The seventh Reason is [*That the Divine Institution of Christ, and the plain Scripture about* Peters *Primacy may take place.*] *Answ.* 1. Where shall a man that hath eyes find your pretended institution? The blind may sooner find it by the half. 2. Primacy and Monarchy are not all one. And *Bellarmine* can tell you, that its one thing to be the first Apostle, and another thing to be the Vice-christ to the Church Universal. *Peter* was none such. 3. No nor was he properly any more the Bishop of *Rome* then of many another place. *Antioch* claims the inheritance by birth-right, as *Peters* first supposed seat, and *Jerusalem* before them both.

Well, Reader thou seest now how *Babel* is built, and what is the strongest stuff that the learned Spaniards had to assault Prince *Charls* with: For verily I have not bawkt their strength: And were it not for the loss of precious time to you and me, I would quickly thus shew you the vanity of abundance more of their most applauded writings.

CHAP.

Chap. XLIII.

Deceit. 34. ANother of their Devices is, *to take nothing as Evidence from Scripture, but the Letters or expreſs Words.*

They will not endure to hear of conſequences, no nor Synonimal expreſſions. *Bellarmine* himſelf ſaith (*de verb. Dei, lib.* 3. *cap.* 3.) [*Convenit inter nos & adverſarios, ex ſolo literali ſenſu, peti debere argumenta efficacia: nam eum ſenſum qui ex verbis immediate colligitur, certum eſt ſenſum eſſe ſpiritus ſancti.*] But this may admit a fair interpretation. It was Cardinal *Peronius* in his Reply againſt King *James* that is judged the deviſer of this *Deceit*: but *Gonterius* and *Veronius* the Jeſuites have perfected it. I ſhall ſay but little of it, becauſe it is already detected and refelled by *Paul Ferrius* 1618. and *Iſaaccus Chorinus* 1623. and *Nic. Vedelius* 1628. at large. Yea *Vedelius* ſhews, *cap.* 6. *p.* 50. *&c.* that it was hatcht in *Germany* by the Lutherans for the defending of Conſubſtantiation, and from them borrowed by the Revolter *Perron.*

For our parts, the cunning Sophiſters ſhall find us very Reaſonable with them in this point: but if they be faln out with Reaſon it ſelf, there's no way to pleaſe them but by turning bruits. And we will not buy their favour at thoſe rates.

Our judgement in this point, I ſhall lay down diſtinctly, though briefly, as followeth. 1. The Holy Scripture is the Doctrine, Teſtament and Law of Chriſt. And we ſhall add nothing to it, nor take ought from it. The uſe of it as a doctrine, is to inform us of the will of God in the points there written. The uſe of it as a Teſtament, is to ſignifie to us the laſt will of our Lord concerning our duty and Salvation. The uſe of it as a Law, is to appoint us our Duty and Reward, or Puniſhment; and to be the Rule of our obedience, and in a ſort, the Rule by which we ſhall be judged.

2. All Laws are made to Reaſonable creatures, and ſuppoſe the uſe of Reaſon for the underſtanding them. To uſe Reaſon about the Law, is not to add to the Law.

3. The ſubject muſt have this uſe of Reaſon to diſcern the

ſence of the Law that he may obey it. And the judge muſt Rationally paſs the ſentence by it.

4. This is the Application of the Law to the fact and perſon: And though the fact and perſon be not in the Law, yet the Application of the Law to the fact and perſon is no addition to it. Otherwiſe to uſe any ſuch thing would be to add to it.

5. As the fact is diſtinct from the Law, ſo muſt the ſentence of the Judge be, which reſults from both.

6. To ſpeak the ſame ſence or thing in equipollent terms, is not to add to the Law in matter or ſence.

7. Yet we maintain the Scripture ſufficiency *in ſuo genere*, in terms and ſence: So that we ſhall confeſs that equipollent words are only Holy Scripture as to ſence, but not as to the terms.

8. But there is no Law but may many wayes be broken, and no Doctrine but may be divers wayes oppoſed. And therefore though we yield that nothing but the expreſs words of God are the Scripture, for terms and ſence, yet many thouſand words may be againſt Scripture, that be not there expreſly forbidden in terms.

9. The Law of Nature is Gods Law, and the Light of Nature is his Revelation. And therefore that which the Light of Nature ſeeth immediately in Nature, or that which it ſeeth from Scripture and Nature compared together, and ſoundly concludeth from theſe premiſes, is truly a revelation from God.

10. The Concluſion followeth the more debile of the Premiſes, in point of evidence or certainty to us. Where Scripture is the more debile, there the concluſion is of Scripture-faith: but where the fact or Propoſition from the Light of Nature is more debile, there the concluſion is of Natural Evidence: But in both, of Divine diſcovery. For there is no Truth and Light but from God the Father of Lights. This is our judgement herein.

Now for the Papiſts, you may ſee their folly thus; 1. If nothing but the bare words of a Law may be heard in Tryals, then all Laws in the world are void and vain. For the ſubjects be not all named in them; nor the fact named: And what then have witneſſes, and jurors, and judges to do? The Promiſe ſaith, *He that believeth ſhall be ſaved:* But it doth not ſay that *Bellar-*

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mine or *Veronius* believeth: Doth it follow, that therefore they may make no use of it for the comforting of their souls in the hopes of Salvation: The Threatning saith, *that he that believeth not is condemned:* But it saith not *that such or such a man believeth not*: should they not therefore fear the threatning?

2. By this trick they would condemn Christ himself also, as adding to the Law in judgement. He will say to them, *I was hungry and ye fed me not*, &c. But where said the Scripture so, *that such or such* a man fed not Christ? It needs not: Christ knows the fact without the Scripture. The Scripture is sufficient to its own use, to be Rule of Obedience and Judgement: but it is not sufficient to every other use which it was never made for. The Law said to *Cain, Thou shalt not murder.* But it said not to him, *Thou hast killed thy brother, therefore thou shalt die.* It was the Judges part to deliver this.

3. By this trick they would give a man leave to vent any Blasphemy, or do any villany, changing but the name. But they shall find that the Law intended not bare words, but by words to signifie things: And if they do the things prohibited, or hold the opinions condemned, what ever names or words they cloath them with, they shall feel the punishment.

4. By this they would leave almost nothing provable by the Scripture, seeing a Papist or Heretick may put the same into other terms, and then call for the Proof of that. For example, they may ask where God commandeth or instituteth any one of the Sacraments in Scripture? And when we tell them where Baptism and the Lords Supper were instituted, they may reply, that there is no mention of Sacraments; and so turn real Controversies into verbal.

5. Yea it seems by this they would make all Translations to be of little use. And a man might lawfully sin in *English*, because God forbad it only in *Hebrew* and *Greek*.

6. If this be the way of it, let us remember that they must in Reason stand to their own Rules. Let them tell us then what Scripture saith, that *Peter was the Vicar of Christ*, or the *Head of the Catholick Church: or the Bishop of* Rome, or that *the Pope is his Successor*, or that *the Pope is the Vice-christ*, *or Universal Bishop*. Where is there expres Scripture for

any of this? Yea so much as *Bellarmines* Literal sense.

7. And why do not these blind and partial men see, that the same course also must be taken with their own Laws? And that all their Decretals and Canons are insufficient, according to these Rules. It's easie for any Heretick to form up his Error into other words then those condemned by Pope or Council: And if you go again to the Pope, and get him to condemn those new expressions, the men in *Mexico* may use them long to the detriment of the souls of men, before the damnatory sentence be brought to them. And when it comes, they can again word their Heresie anew. The *Jansenists* in *France* shew how well the Popes decision of wordy Controversies is understood, and doth avail. But really if they will hold that no part of the *Popes Laws* oblige but in the literal sense, or that none offend that violate not the Letter, they will make a great alteration in their affairs. And perphaps any of their subjects may Blaspheme the Pope himself in *French, Dutch, Irish, English, Slavonian*, &c. because he forbids it only in *Latine*; For if *Translations* be not Gods Word, then they are not the *Popes* word neither. A pretty crochet for a Jesuite. It is *mendacium*, and not *a Lye*, that the Pope forbids. It is said that a *Traytor* or *Murderer* may be hang'd: but it is not said that such or such a man shall be hang'd; or that he was a traytor or murderer.

Their common instance is, [*The Scripture no where calls it self the whole word of God; nor no where tells us which be Canonical Books*, &c. *and yet these are Articles of Faith.*] *Answ.* 1. The Scripture doth call it self the Word of God, and signifie its own sufficiency, and several Books have particular testimonies to be Canonical. 2. Though secondarily so far as Scripture affirmeth its own Divinity, it be to be beleived: yet Primarily, that this is Gods Word, and that these are the Books, and that they are not corrupted, and that they are all, *&c.* are points of knowledge antecedent in order of nature to Divine Belief of them. There are two great Foundations antecedent to the Matter of Divine Faith. The one is *Gods veracity*; that *God cannot lie*: The other is, *His Revelations*; that *This is Gods Word*: The first is the *Formal Object* of Faith: The second is a *Necessary Medium* between the *formal object* and the *subject*; *sine quo non*, without which there is no possibility of Believing. The *Material*

terial object called the *Articles of Faith*, presuppose both these, as points of Knowledge, proved to us by their proper evidence. And that this is *All the Word of God*, is a meer Consequence, from the actual Tradition of this much and no more.

To give you an undenyable illustration by instance. Let us enquire *which be the Administring Laws of this Common-wealth.* And we shall find that 1. *The Authority of the Law-givers is none of* them; for that is in the *Constitution*, before the *Administration*; and it is the *formale objectum* of every *Law*, which is more noble then the *Material object*: 2. And the *Promulgation of these Laws*, is not it self a Law; but a *necessary Medium*, *sine quo non*, to the actual obligation of the Law. 3. And *that there is no other Laws but these*, is not a Law; but a point known by the *non-promulgation of more.* 4. And that all these Laws are the same that they pretend to be, and that they are not changed or depraved since, this is not a Law neither, but a Truth to be proved by Common Reason, from the Evidences that may be brought from Records, Practise, and abundance more.

So is it in our Case. 1. *That God is True*, and the *Soveraign Rector*, is first a point to be known by evidence; the one being the formal object of Faith, and the other the formal object of obedience: and easily proved by Natural Light, before we come to Scripture. 2. And that *this is Gods Revelation, or Promulgation of his Law*, is a point also first to be proved by Reason, not *before* we see the Book or hear the Word, but *out of* the Book or Doctrine it self, (*propria luce*) together with the full Historical Evidence, and many other reasons, which in order of Nature lie before our Obligation *fide divina* to *believe.* So that this is not Primarily an Article of Faith, but somewhat higher, as being the Necessary *Medium* of our believing. 3. And that *there is no other Law, or Faith*, is not *Primarily* a Law or Article of Faith, but a Truth proved by the *Non-Revelation* or *Promulgation* of any other to the world. He that will prove us obliged to believe more, must prove the valid Promulgation or Revelation of more. 4. And that these Books are the same, and not corrupted, is not directly and primarily an Article of Faith, but an Historical verity to be proved as abovesaid. And yet *secondarily*, Scripture is a witness to all or most of these, and so they are *de fide.* But of this I refer the Reader for fuller

satisfaction

satisfaction to my Preface before my second Part of the *Saints Rest.*

And thus it is manifest, that it is an unreasonable demand of the Papists to call for expres Scripture, for these that are not Articles of Faith in proper sence.

CHAP. XLIV.

Detect. 35. ONE of their Practical Deceits consisteth in the *chooſing of ſuch perſons to diſpute with, againſt whom they find that they have ſome notable advantage.*

1. Commonly they deal with women and ignorant people in secret, who they know are not able to gainsay their falsest, sillies reasonings.

2. If they deal with a *Minister*, it is usually with one that hath some at least of these disadvantages. 1. Either with some young or weak unstudyed man, that is not verst in their way of Controversie. 2. Or one that is not of so voluble and plausible a tongue as others. For they know how much the tonguing and toning of the matter doth take with the common people. 3. Or with one that hath a discontented people, that bear him some ill will, and are ready to hearken to any one that contradicteth him. 4. Or else with one that hath fixt upon some unwarrantable notions, and is like to deal with them upon terms that will not hold. And if they see one hole in a mans way of arguings, they will turn all the brunt of the Contention upon that, as if the discovery of his peculiar Error or weakness were the Confutation of his Cause. And none give them greater advantage here, then those that run into some contrary extream. They think to be Orthodox by going as far from Popery as the furthest; About many notions in the matter of *Justification*, *Certainty of Salvation*, the *nature of Faith*, the *use of Works*, &c. they will be sure to go with the furthest. And a Jesuite will desire no better sport, then to have the baiting of one that holds any such opinion, as he knows himself easily able to disgrace. One unsound Opinion or Argument is a great disadvantage to the most learned Disputant. Most of all the insultings and success of the Papists, is from some such unsound passages that

that they pick up from some Writers of our own (as I said before.) And they set all those together, and tell the world that *This is the Protestant Religion.* Just as if I should give the Description of a Nobleman from all the blemishes that ever I saw in any Nobleman. As if I have seen *one crook-backt*, another *blind*, another *lame*, another *dumb*, another *deaf*, another a *whoremonger*, another a *drunkard*, &c. I should say, that A *Nobleman is a whoremonger, and drunkard*, &c. *that hath neither eyes, nor ears, nor limbs to bear him*, &c. So deal they by Protestants; And what a Character could we give of Papists on these terms?

But I would intreat all the Ministers of Christ to take heed of giving them any such advantage. By over-doing, and running too far into contrary extreams, you will sooner advantage them, and give them the day, then the weakest Disputants that stand on safer grounds. Inconsiderate heat, and self-conceitedness, and making a faction of Religion, is it that carryeth many into extreams: when Judgement, and Charity, and Experience, are all for Moderation, and standing on safe ground. A *Davenant*, a *Lud Crocius*, a *Camero*, a *Dallæus*, &c. will more successfully confute an *Arminian*, then a *Maccovius*, a —— so it is here. The world sees in the Answer of *Knot*, what an advantage *Chillingworth* had by his Principles; when the Jesuite having little but the reproachful slander of a *Socinian name and cause* to answer with, hath lost the day, and shewed the world how little can be said for Popery.

CHAP. XLV.

Detect. 36. ANother of their Practical frauds is *in seeking to Divide the Protestants among themselves, or to break them into Sects, or poyson the ductile sort with Heresies, and then to draw them to some odious practises, to cast a disgrace on the Protestant Cause.*

In this and such Hellish practises as this, they have been more successful then in all their Disputations. But whether the Cause be of Heaven or Hell that must be thus upheld, I leave to the considerate to judge.

What they have done abroad in this way, I leave others to enquire that are more fit; But we all smart by what they have done at home.

Yet this I may well say, that if their own secular Priests are to be believed, (as *Watson* and many more) It is their Jesuites that have set many Nations in those flames, whose cause the world hath not observed. And I may well set down the words of a Priest of their own, *John Brown, aged seventy two, in his Voluntary Confession to a Committee of Parliament*, as it is in Mr. *Prins Introduct. pag.* 202.

Saith he [*The whole Christian world doth acknowledge the prediction which the University of* Paris *doth foresee in two several Decrees they made* Anno 1565. *When the Society of Jesuites did labour to be members of that University:* Hoc genus hominum natus est ad interitum Christianæ Reipublicæ & subvertionem literarum. *They were the only cause of the troubles which fell out in* Muscovie, *when under pretence to reduce the Latine Church, and plant themselves, and destroy the Greek Church, the poor King* Demetrius *and his Queen, and those that followed him from* Polonia *were all in one night murdered by the monstrous Usurper of the Crown, and the true progeny rooted out. They were the only cause that moved the Swedes to take Arms against their lawfull King* Sigismund, *and chased him to* Poland *: and neither he nor his successors were ever able to take possession of* Sweden. *For the Jesuites intention was to bring in the Romish Religion, and root out Protestants. They were the only cause that moved the* Polonians *to take Arms against the said* Sigismund, *because they had perswaded him to marry two sisters, one after the other: both of the house of* Austria. *They have been the sole cause of the war entered in* Germany *since the year one thousand six hundred and nineteen, as Pope* Paulus 15. *told the General of their Order, called* Vicelescus, *for their avarice, pretending to take all the Church lands from the Hussites in* Bohemia *to themselves; which hath caused the death of many thousand by sword, famine and pestilence in* Germany. *They have been the cause of civil wars in* France, *during all which time moving the French King to take Arms against his own subjects the Protestants, where innumerable people have lost their lives, as the siege of* Rochell *and other places will give sufficient proof. For the Jesuites intentions were to set*

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their ſociety in all Cities and Towns conquered by the King, and quite to aboliſh the Proteſtants. They were the cauſe of the murder of the laſt King of France. *They were the only projectors of the Gunpowder Treaſon, and their Penitents the actors thereof. They were the only cauſe (namely Father* Parſons *) that incenſed the Pope to ſend ſo many fulminate Breves to theſe Kingdoms, to hinder the Oath of Allegiance and lawfull Obedience to their temporal Prince, that they might ſtill fiſh in troubled waters. Their damnable doctrine to deſtroy and depoſe Kings, hath been the cauſe of the Civil wars, likely to befall theſe Kingdoms, if God in mercy do not ſtop it*] So far the Popiſh Prieſt.

You ſee here, if their own pens are to be credited, thoſe very Actions of the Swedes, Germans, French, which they caſt as a reproach in the face of the Proteſtant; (as you may ſee in a Book called *The Image of the two Churches*) were indeed their own, and to be laid at their own doors. I omit abundance of better proof, becauſe I will give them the words of none but themſelves in this.

How far they were the cauſes of the old broils in *Scotland*, *Knox*, and *Spotſwood*, and all their later Hiſtories will tell you.

How buſie they were in *England* in Queen *Elizabeths* dayes, the Popes Bulls, and the many Treacheries committed ſignifie. Even in King *James* his dayes, who wrote againſt them, they ſo far prevailed, as to cauſe him to ſwear to thoſe Articles for Toleration of Popery, in order to the Spaniſh Match, which you may read in *Prins Introduct. pag.* 44, 45. Yea ſo far as to prevail with King *James* before the Lords of his Council to ſay, that [*His Mother ſuffered Martyrdom in this Realm for the profeſſion of the Catholick Religion; a Religion which had been publikely profeſſed for many ages in this Realm, confirmed by many great and excellent Emperours, and famous in all Eccleſiaſtical Hiſtories, by an infinite number of Martyrs, who had ſealed it with their blood: that the Catholicks well knew that there was in him a grand affection to the Catholick Religion in ſo much that they believed at* Rome *that he did but diſſemble his Religion to obtain the Crown of* England: *That now he had maturely conſidered the penury and calamities of the Roman Catholicks, who were in the number of his faithfull ſubjects, and was reſolved to relieve them; and therefore did from thenceforth take all his Ro-*

man Catholick subjects into his protection, permitting them the liberty and entire exercise of their Religion, and liberty to celebrate the Mass with other Divine offices of their Religion without any inquisition, process or molestation from that day forwards.] And so he goes on restoring them to their estates, commanding all Officers to hold their hands, and for what cause so ever it be, not to attempt to grieve or molest the said Catholicks neither in publick or private in the liberty of the excercise of their Religion, upon pain of being reputed guilty of high Treason, *&c.*] *Prin ubi sup. p.* 30. *& Mercur. Gal. To.* 9. *p.* 485.

So far prevailed they with Prince *Charls* our late King, as to cause him to write that Letter to the Pope which you may read *Mercur. Franc. To.* 9. *An.* 1623. *p.* 509, 510. and in *Prins Introduct. p.* 38. which I have no mind to recite: and also they prevailed with him to swear to the Spanish conditions, and also that he would [*permit at all times, that any should freely propose to him the Arguments of the Catholick Religion, without giving any impediment: and that he would never directly or indirectly permit any to speak to the* Infanta *against the same.*]

What a hand the Papists had in the late Innovations, and wars in *England*, and *Scotland*, and *Ireland*, is too evident. How they designed the reducing of *England* to the Pope in the Spanish, and after in the French match, and how in prosecution of it, they had their Nuntio's here at *London*, and erected their houses of Jesuites, Capuchins, and Nuns; how far they instigated the Court and Prelates to silence, and suspend, and banish Godly Ministers, and to ensnare them by the bowing to Altars, by the Book for dancing on the Lords dayes, and many such things; how far they urged them on against the Scots, I had rather you would read in Mr. *Prins Works of Darkness brought to Light*, and *Canterburies Tryall, and his* Romes *Master piece*, and his *Royall Favorite*, then hear it from me: And if any reader be disaffected to the *reciter* of it, let them at least peruse impartially the *Evidences* produced by him.

It was one of their own Religion, who in remorse of Conscience opened the Plot in which they were engaged, to *Andreas ab Habernfield*, Physitian to the Queen of *Bohemia*, who told it Sr. *Wil. Boswell*, the Kings Agent at *Hague*; which was to subvert the

the Protestant Religion, and set up Popery, and reconcile us to *Rome*; and to that end to attempt the perverting of the King, and to engage us in a war with *Scotland*, and if the King would not be perverted, then to poyson him.

The Jesuites (of whom four sorts were planted in *London*, and had built them a Colledge, having Cardinal *Barbarino* for their *Protector*) crept into all Societies, and acted all parts, (save the peace-makers,) and being a foreseeing Generation, they lookt further before them then the short witted men whom they over-reacht. When they had by the Countenance of the Queen got so considerable a strength at the Court, and so much interest in the Prelates, and influence on all Ecclesiastical affairs, they set afoot the foresaid innovations in worship, against the Lords Day, *&c.* and the foresaid persecutions of faithfull, yea and conformable Ministers; and still they went Dilemmatically to work, thinking to make sure which way ever things went, to effects their ends. *They see that either their first attempt* would prevail *without opposition* or not: *If* it do, *then the Calvinists, and Puritan, and Protestant Preachers will be removed, and the places filled with* Arminians, *and* masked Papists, *and ignorant men, unable to resist them, and ductile worldlings, that will alway be on the stronger side, and their ends will be easily attained. But if there be any Opposition, Murmuring, Discontents, either it* will provoke *the Discontented to open Defence and Resistance,* or not: *If not, their Discontents will hurt none but themselves. If it do, then either they* will be crusht *in the beginning, or* able to bring it to a war. *If the first; then we shall have the Day, and this to boot, that they will lie under the* Odium *of Rebellion, and be trod the lower, and be the less able ever to rise: and we shall be able with ease to drive on the change to a higher degree, in Opposition to so odious a party. But if* they be able *to make a war of it, either they will be* conquered, *or* conquer, *or* make Peace. *The last is most unlikely, because Jealousies and Engagements will presently be multiplyed, so that an apparent necessity will seem to lie on each party not to trust the other: And the flames are easier to be kept in, then kindled: And if so unlikely a thing should come to pass, yet it must needs be to our advantage. For we will openly all appear for the King, and so in* England *and* Ireland *we shall be considerable: He will remember that he was*

helpt by us, and look on the Protestants and Puritans as Rebels, and take his next advantage against them, or at least be at a greater distance from them then before: For such a war will never out of his mind, nor will he think himself safe till he hath disabled them from doing the like again. But if one part conquer it will be the King, *or the* Puritans *(for so the Protestants must now be called) If the* King prevail, *then will the* Puritans *be totally trod down, and we by whose help the victory was got, shall certainly be incomparably better then we are, if not have presently all our will. For our fidelity will be predicated: the Rebells will be odious: So that their very names will be a scorn, and there will be no great resistance of us (For saith* Mr. Middleton *in his Letter to the A. B. of* Canterb. *in* Prins Introduct. *p.* 142, 143. The Jesuite (at *Florence*, lately returned from *England*, who pretends to have made a strict discovery of the state of *England* as it stands for Religion) saith, that the Puritans are shrewd fellows, but those which are counted good Protestants are fair conditioned honest men, and think they may be saved in any Religion.) But if the Puritans get the day (*which is a most unlikely thing*) *yet shall we make great advantage of it; For* 1. *They will be unsettled and all in pieces, and not know how to settle the Government: And saith the Jesuites Letter, found in the A. B. of* Cant. *Study in* Prins Introduct. pag. 89, 90. [Our foundation must be Mutation: this will cause a Relaxation; which serves as so many violent diseases, as the Stone, Gout, *&c.* to the speedy destruction, *&c.*] 2. *We shall necessitate the Puritan Protestants to keep the King as a Prisoner, or else to put him to death; If they* keep him as a Prisoner, *his diligence, and friends, and their own divisions, will either work his deliverance, and give him the day again by our help, or at least will keep the State in a continual unsettledness, and will be an* Odium *on them. If they* cut him off (*which we will rather promote, lest they should make use of his extremities to any advantage*) *then* 1. *We shall procure the* Odium of King-killing *to fall upon them, which they are wont to cast upon us and so shall be able to disburden our selves.* 2. *And we shall have them all to pieces in distractions. For* 3. *Either they will then set up a new King, or the Parliament will keep the power, changing the Government into a Democracy. The first cannot be done without great concussions, and new wars; and we*

shall

shall have opportunity to have a hand in all. And if it be done, it may be much to our advantage. The second will apparently by factions and distractions give us footing for continual attempts. But to make all sure, we will secretly have our party among the Puritans also, that we may be sure to maintain our Interest which way ever the world go] The event with common reason and many full discoveries shew, that this was the frame of the Papists plot.

And what power and interest they had in the *Kings* Armies and Counsels in the wars, is a thing that needs no further discovery. But had they any Interest in the Councils and Forces of the *Parliament? Answ.* It will be expected that he that asserteth any thing in matters of this moment, should prove it by more then moral evidence of greatest probabilities: and therefore I shall be sparing in my Assertions: but yet I shall say in general, that though the business would be troublesome, chargeable and tedious, to call together the Witnesses that are necessary, yet Witnesses and Evidences may be had, to prove that the Papists have had more to do in our affairs, then most men are aware of, without any positive Assertions; therefore I desire them that can see a cause in its effects but to follow these streams till they find the Fountain. 1. Whence came those motions against the Ministry and Churches into our Councils? Whence was it that so many men of note did call the friends of the Ministry [*Priest ridden fellows*] and the Ministers [*Jack Presbyters*] to teach the Nation to bring them into scorn? I well know that all this came from Hell. But whether by the way of *Rome*, I leave to your inquiry. Yea, whence was it that motions have been made to pull down all the Ministry at once? Was this by Protestants?

2. Whence came the doctrine contended for by Sir *H. V.* and others, against the Power of the Magistrate in matters of Religion, and for Universal Liberty in Religion? I know the Papists are not for such liberty in *Spain*, or any where, where they can hinder it: but with all I know, that it is one of their fundamentals, that such matters belong only to the Pope and Prelates, and Magistrates must but be their Executioners; and I know that its truly the Magistrates Power for which the usurping Pope contendeth: and I know that the Papists are most Zealous for Liberty of Conscience in *England*, though deadly enemies to it elsewhere.

3. And

3. And whence came the *Hiders* Body of Divinity, that hath infected so many high and low? How come so many called *Seekers* to seem to be at a loss; whether there be any Scripture, Church, or Ministry? or which be they?

4. How came we contrived into a war with *Scotland* and *Holland*, when we could keep Peace with *Spain*? with them, or us, or both, there was some sorry cause.

5. How came our Armies so corrupted with principles of impiety, Licentiousness and Anarchy, that so many turned Levellers (to say nothing of all the rest), and rose up against their Commanders, and were fain to be subdued by force, and some of them shot to death, and many cashiered? *&c.*

6. How came it to pass that Papists have been discovered in our Armies, and in the several parties in the Land?

7. And where are the swarms of the *English* Jesuites and Fryars, that are known to have emptyed themselves upon us from their Colledges beyond Sea?

8. How came it to pass, that the Petitions of the Protestant Presbyters of *London*, and of other Protestants for the Life of the King, could not be heard? but that the Levelling party carryed on their work, till they had set the forreign and domestick Papists on reproaching the Protestants as King-killers? and had (though very falsely) turned the odium of that horrid kind of crime upon the innocent Protestants, which the Papists are known to be most deeply guilty of: And now in all Nations they make the ignorant people believe, that the death of that King was the work of the Protestants or Presbyterians, and the blot of their Religion.

9. Whence came it to pass, that Levelling went on with continued success till the House of Lords, with the Regal Office was taken down, and an engagement put (on all those ductile souls that would take it) to be [True to the Common-wealth, as established without a King or House of Lords?]

10. Whence came it that the Weekly News Books contained the Letters of the Agents of the Agitators from *France*, telling us how good men the Jesuites were, and how agreeable to them in their principles for a Democracy, (which they vainly call a Republick, as if there were no Common-wealth, but a Democracy) and telling us what exceeding meet materials for such a Common-

Common-wealth the Jesuites would be. The Agencies of particular men with Jesuites I shall purposely omit.

11. Whence came it that all the maddest dividing parties had their liberty; and the reproach and envy was most against the united Ministry? and if the Lord Protector had not stept in, they had been likely to be taken down.

12. And whence came it that *Sexby*, and others, that have been Souldiers in our Armies, have confederated with *Spain* to murder the Lord Protector? And whence came their Jesuitical Treasonable Pamphlets (such as Killing no Murder) provoking men to take away his life?

Much more may be proposed tending to a discovery, how far the Papists have crept in among us, and had to do in our affairs. But I think God hath yet much more in season to discover. Truth is the daughter of time.

As concerning the death of the King, I shall not meddle at this time with the Cause, nor meddle with the Reasons brought for it or against it. But, suppose as bad of it as you can, the Providence of God hath so contrived it, that nothing but ignorance or blind malice can lay it upon the Protestants, Episcopal, or Presbyterian, that strove so much against it, and suffered so much for it as they have done. When many on the other side, charged the *Scots*, and the imprisoned Ministers of *London*, with those that were put to death, for going too far on the other side, in manifesting their distastes: Of which I take not on me to be judge, but mention it only as Evidence that clears them from the deed.

And to vindicate the Protestants openly before all the world, and to all posterity, from that Fact, it is most publikely known, 1. That both Houses of Parliament in their Protestations engaged themselves and the Nations, to be true to the King. 2. That they openly professed to mannage their war for King and Parliament: Not against his Person or Authority, but against Delinquents that were fled from Justice, and against evill Counsellors. 3. That the two Nations of *England* and *Scotland* did in the midst of the wars swear in the Solemn League and Covenant to be true to the King. 4. That the Committees, Commanders, Ministers and people through the Land, professed openly to go only on these terms, as managing but a de-

fenſive war againſt the Kings miſcarriages, but an Offenſive againſt Delinquent ſubjects. 5. In that it was known that the Army was quite altered (not only by a new modelling, but) by an inteſtine Jeſuitical corrupting of multitudes of the Souldiers, before this Odious fact could be done. 6. And it was known, that the corrupted part of the Army, though the fewer, did ſo excell the reſt in induſtry and activity, that thereby they hindered their oppoſition. 7. And it is known that the Jeſuited part (that afterward ſo many of them turn'd *Levellers*) did draw into them the *Anabaptiſts*, *Libertines*, and other Sects, upon a conjunction of *Intereſts*, and by many ſly pretenſes, eſpecially tying all together by the predicated Liberty for all Religions. 8. And yet after all this, the world knows they were fain before they could accompliſh it, to Maſter the City of *London*, to Maſter the Parliament, to impriſon and caſt out the Members, and to retain but a few that were partly of their mind, and partly ſeduced or over-awed by them, to joyn with them in the work. 9. It is known that before they were put out, and impriſoned by the Army, the Commons voted the Kings Conceſſions in the Treaty to be ſo far ſatisfactory, as that they would have proceeded on them towards a full Agreement. See Mr. *Prins* large Speech in the Houſe to that end. And if they had not ſuddenly been ſecluded and impriſoned, they had agreed with the King. 10. And it is well known to all that dwell in *England*, that before and ſince the doing of it, the thing is diſowned, diſtaſted and deteſted by the main Body of the *Engliſh* Nation, Nobility, Gentlemen, Miniſters and people: Yea, to my knowledge multitudes that are now firm and loyal to the preſent Power, ſuppoſing it to be ſet over us by God, (and therefore would abhor the like practiſes againſt them) do yet deteſt that fact that intervened and made way to it. So that experience may ſatisfie all men, that Proteſtants, even thoſe called *Puritans*, were the *Enemies*, and not the *Actors* of it. 11. And it is well known how the Proteſtant Miniſters that had engaged in the war for King and Parliament, were ſo great Adverſaries to the putting of the King to death; that they oppoſed it, and diſſwaded from it, and thereby drew the *Odium* of the Corrupted part of the Army upon them; and that the *London* Miniſters unanimouſly concurred in an Addreſs to

the

the Lord *Fairfax* to prevent it, and printed their abhorrence of it, and publiſhed it to the world: And that many of them were impriſoned, and Mr. *Love* beheaded, and many others put to death, or other ſufferings, for being againſt theſe deſigns, and endeavouring to oppoſe the progreſs of them. 12. And laſtly, it is known, that the Kingdom of *Scotland* diſowned it from firſt to laſt, and ſo far proceeded in oppoſition to it, and in adheſion to the ancient line, as coſt them the miſeries of a grievous war, and a conqueſt of their Kingdom. I ſpeak but of the matter of fact that is known to the world. So that it is againſt all humane Reaſon and Equity, that when we have all ſworn to the contrary, and endeavoured it, and the Parliament men of one Kingdom are ſecluded, and Impriſoned for it, and the other Kingdom conquered for it, and the Proteſtants ſtill generally diſown it, that yet it ſhould be charged on the Proteſtants, or their Religion, that they put to death their King. This is moſt unreaſonable injuſtice; eſpecially from thoſe men that were the cauſers of it.

I do therefore leave it here to poſterity (having been my ſelf a member of the Army four years, or thereabouts) that it was utterly againſt the mind and thoughts of Proteſtants, and thoſe that they called *Puritans*, to put the King to death; the twelve Evidences fore-mentioned are undenyable Arguments that it was the work of *Papiſts*, *Libertines*, *Vaniſts*, and *Anabaptiſts*, and that the Proteſtants deeply ſuffered by oppoſing it; as the face of *Scotland* and *England* ſadly teſtifie to this day. And yet (though we have ſuch open Evidence that this cannot be charged on our Religion or us), I muſt needs adde, that every wiſe man ſees that the Caſe it ſelf much differs from the Papiſts. If the Body of a Common-wealth, or thoſe that have part in the Legiſlative Power, and ſo in the Supremacy, ſhould unwillingly be engaged in a war with the Prince, and after many years blood and deſolations, judicially take away his life as guilty of all this blood, and not to be truſted any more with Government, and all this they do, not as private men, but as the remaining Soveraign Power, and ſay they do it according to the Laws; undoubtedly this caſe doth very much differ from the Powder-plot, or Papiſts murdering of Kings, and teaching that its lawful for a private hand to do

he be but an Heretick, or be but depoſed, yea or excommunicated by the Pope. *A war* and a *treacherous murder* are all one: Nor is *a part of the Soveraign Power* all one with *private hand*, or *forreign Prelate*, pretending to a Dominion over the lives and ſtates of Princes, and over the Kingdoms of the world, and that the *Vice-chriſt*, and *Vice-God* on earth.

It is a grievous caſe that the Senate or Body of a Nation ſhould think themſelves neceſſitated to defend themſelves, and the Church and State againſt their Prince, or any that act by his commands. It will ſtrongly tempt them to think that the end is to be preferred before the Means; and that it ceaſeth to be a Means which is againſt and deſtructive to the End: and that it is eſſentiall to a Governing Power to be for the common good: and therefore that it is no Authority which is uſed againſt it: It will tempt them alſo to think that God never gave power to any againſt himſelf or above his Laws, or againſt the Ends of Government. And a Senate or the Body of a Nation will be apt to think themſelves fit to diſcern when the publick ſafety is dangerouſly aſſaulted; and will hardly be brought to truſt any One to be the final Judge of their Neceſſity, as thinking ſuch a publike Neceſſity proves it ſelf, and needs no judge but ſence and reaſon to diſcern it. And if they alſo think that the fundamental Conſtitution of the Government doth make the Senate the higheſt Judge of the ſafety or danger of the Republick, and ſo that the Law is on their ſide, and that it is Treaſon againſt the Common-wealth (and as Politicians ſay, againſt the *Majeſtas Realis*) to riſe againſt them; the temptation then is much the ſtronger. And where the Legiſlative power, and higheſt Judiciall power is by the Conſtitution of the Government divided between the Prince and Senate, and ſo the Soveraignty divided, many will be ready to think with *Grotius de jure Belli, lib.* 1. §. 13. *p.* 91. that the Prince invading the Senates right, may juſtly be reſiſted, and may loſe his right: *Quod locum* (ſaith *Grotius*) *habere cenſeo, etiamſi dictum ſit, belli poteſtatem penes Regem fore: Id enim de bello externo intelligendum eſt: cum alioqui quiſquis Imperii ſummi jus partem habeat, non poſſit, non jus habere, eam partem tuendi. Quod ubi fit, poteſt Rex etiam ſuam Imperii partem belli jure amittere.*] And indeed when a war is once begun, the difficulty of re-uniting is exceeding great:

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If a Prince engage either hired ſtrangers, or fugitives, or home-bred delinquents, or others, to riſe up againſt the Senate or people, either its lawfull to Defend themſelves by Arms; or not. If not (eſpecially if they have a ſhare in the Soveraignty) then is his power abſolute and unlimited, and neither Laws nor any thing below are any ſecurity againſt his will to the common ſafety (The contrary whereto our late King declared in his notable Anſwer to the nineteen Propoſitions.) But if their Defence be lawfull, then if their Souldiers muſt know before hand, that if they do purchaſe a victory by their blood, when they have all done they muſt be all Governed by him whom they have conquered, and lye at his Mercy, they would hardly ever have an Army to defend them: For who will do the utmoſt that is poſſible to exaſperate him that he knows muſt rule him when all is done? I ſpeak not this by way of Juſtification, or any way deciding ſuch caſes as theſe, but leaving that (as a controverſie that I am not here to decide) to the judgement of others, I only ſhew the world again that there's a great deal of difference between ſuch a war and conqueſt of a Prince by the Senate and Body of the people, and their allowing Popes to depoſe them and alienate their Dominions, and private men to rebell, and to murder them, if the Pope conſent, or excommunicate them. Whether they were in the right or wrong, I am not the judge, but ſurely it was the judgement of the Parliament, that upon the Diviſion, the power was in them to defend themſelves and the Commonwealth, and ſuppreſs all ſubjects that were in Arms againſt them; and that thoſe that did reſiſt them, did reſiſt the higher powers, ſet over them by God, and therefore were guilty of the damnation of reſiſters: And this they aſſured the people was the Truth. And the forecited conceſſions of the King, (againſt the nineteen Propoſitions) acknowledging their part in the Legiſlative power and defence of the people, (which is known to be the higheſt part of Soveraignty,) did much incline many to believe the Parliament: Eſpecially knowing that they had ſo long exerciſed the ſaid Legiſlative power, and that we were all governed by Laws of their making. So that thoſe that did obey the Parliament, did verily think that they obeyed the higheſt power that upon the diviſion was left in the Common-wealth; and that they had the Laws on their ſide, and

did adhere to the Common good, which is the end of Government.

And as they have thus caused our wars, and miseries, and scandals, so have they continued to multiply sects among us of all sorts; so that there is scarce a sect but is a spawn of the Jesuites and Fryars; and scarce an honest party but they creep in among them to work their ends. And here I shall briefly mention some of the parties with whom they have insinuated to work their ends, and then some of the sects that they have bred or animated.

1. As for the old English Bishops and conformable Ministers, who were of the faith and doctrine publikely here professed, I confess I find but little evidence that ever the Papists had much to do with them, save only to instigate them against the *Puritans*, and draw some of them to a complyance with such as did out-go them. Yet in their times *Bishop Goodman* of *Glocester* was suspected to be a Papist, and so professed himself by his last Testament at his death, since the wars.

2. As for the *Presbyterians*, I do not see any reason to think that ever the Papists had any interest in them of any men, there being none that they more hate then these two sorts (the old sound Episcopal men, and the Presbyterians) But yet both in *France* and *Scotland* they have cunningly wrought upon them *ab extra*, alarming them into disturbances by the wild-fire which they have cast in.

3. As for the new Episcopal party that followed *Grotius* (*Arminius* in doctrine) and the Greek Church, and were for a reconciliation with *Rome*, on those terms (which doubtless *Rome* would never have yielded to) the interest that the Papists had among them, and influence that they had on them or their proceedings, is evident from what is said before; and much from the copious Proofs produced by Mr. *Prin* in his forementioned Book (*Canterburies Tryal, with the Introduct.*) The Jesuites Letter cited by *Prin, ib. pag.* 89. saith [*Now we have planted that Soveraign drugg Arminianism, which we hope will purge the Protestants from their heresie, and it flourisheth and bears fruit in due season.*] The Articles exhibited in Parliament against many of the Bishops will tell you by their works who were the instigators of them. Of themselves I know of none but *Goodman*

man that hath professed himself a flat Papist; and I shall not think it my duty to suspect any one man of holding an Opinion which he professeth not himself, unless the evidence be very strong to move suspicion. But that many Papists were at work with them in that pretended Reconcilement, *Francis. à S. Clara* and divers others put us past doubt. And that Papists crept into places in the Church under the garb of conformable Arminians, is too well known. It is no wonder therefore that Dr. *Baily*, Dr. *Goffe*, Dr. *Vane*, *Hugh Paul de Cressy*, and many more of them did openly revolt when the game seemed to be spoiled that was plaid underboord. It had been far less hurt to us I think if all the rest had been as open.

As for the King himself that was their Head, if any conjecture that he was a flat Papist, as I have heard many rashly say, I think there is much evidence to confute them. 1. That very Letter to the Pope (forementioned) on which the suspicion is most grounded, if you mark it exactly, doth intimate no more then a desire of a union and Reconciliation, with some additions that may bear a tolerable sence. 2. His own Profession of the Protestant Religion is sufficient evidence. 3. His Disputation with the Marques of *Worcester* cleareth it. 4. His speech at death, and Papers since published clear it more. So that I think we may be confident that he was no nearer to *Rome* then was the reconcilable part of the Greeks: and that he desired no more then Bishop *Bromhal*, and other of his Bishops offer them, to have the Church governed by Patriarcks, and the Pope to be *Principium Unitatis*, *&c.* If any would know what Party *Grotius* was of, I desire them carefully to peruse but these places in his writings (which I have cited elsewhere) *Discus. Apolog. Rivet. pag.* 255. *& pag.* 7. *& vot. pro Pace, pag.* 1, 2, 3. And of his friends in *England* among the Bishops in *Paris* and all *France*, in *Germany* and *Poland*. See *Discus. Apol. Rivet. pag.* 16 and my Discovery of *Grotius Religion*.

Yea for my own part I am perswaded, that the Papists were as much afraid of King *Charls* and the *Grotian* design, as of any thing that of long time hath been hatcht against them. They are not all of a mind at home. The French and moderate party no doubt applauded the design, and liked such writings as *S. Clara's*, and would gladly have married

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England and *France* in Religion. But others (the Italian, Spaniſh Jeſuited party) might eaſily foreſee what danger was in brewing for them. Had *France*, *England*, *Sweden*, *Denmark*, and the *German Lutherans* agreed together, to bear down the Calviniſts as unreconcilable on one ſide (as *Grotius* intimates it neceſſary) and the Italians and their adherents that ſet up the Pope above a Council, on the other ſide, it would have made the Pope afraid, as no doubt he was. For though he was glad that we would draw neerer him, and make him the Head in any ſort, yet he knew not how to ſtop ſo great an inundation as was like upon the union to over-flow him. And hence was the malice of the Jeſuites againſt the life of the King (and withall that he was faln into ſuch hands where he was like to do them little ſervice.) *Secret. Windebanks* Letter recited by *Prin*, *ubi ſup.* tells us that it was the *Jeſuites that were the death of Father* Leander, and *ſo were the Enemies of Franciſ. S. Clara and his Book*, (which cauſed it to incur a Roman Cenſure) So that with one part of them that is the beſt way, which the other is more afraid of then of Proteſtants. We ſee it by the Janſenian conteſt. We ſee it in that *Caſſander*, *Eraſmus*, *Vives*, *&c.* are excellent Catholicks with ſome of them, and Heretical and vile with the reſt.

4. The perſecuted Nonconformiſts of the Proteſtant party, though they were moſt adverſe to the Papiſts, yet had ſome of the Popiſh brood at laſt crept in among them, not only to ſpie out their minds and wayes, but to head the party, and ſow among them the ſeeds of further diſcontent and error, and to make them a Nurſery for various ſects. For every where by their good wils the Jeſuites will have ſome. If you ask me for my proof of this, I ſhall at this time give you but theſe two. 1. The fruits that ſprung up from among them, and the manner of Production, (of which more anon.) 2. The words of the Jeſuites Letter recited by Mr. *Prin*, *Introd. pag.* 90. [*I cannot chooſe but laugh to ſee how ſome of our own coat have re-incountred themſelves: you would ſcarce know them if you ſaw them; and it is admirable how in ſpeech and geſture they act the Puritans: The* Cambridge *Schollars to their wofull experience ſhall ſee, we can act the Puritans a little better then they have done the Jeſuites: they have abuſed our ſacred Patron St.* Ignatius *in jeſt, but we will make them ſmart for*

for it in earneſt. I hope you will excuſe my merry digreſſion, for I confeſs to you I am at this time tranſported with joy, to ſee how happily all inſtruments and means, as well great as leſſer co-operate to our purpoſes.] Yet cannot I hear of any conſiderable infection among this party that way before Sir *Henry Vane*'s dayes.

5. How far they crept into all Societies under the name of *Independants*, is opened by ſo many already in Print, that I ſhall add no more of it.

6. And its a thing notorious, that they have crept in among the Anabaptiſts, and fomented that Sect. The ſtory of the Scottiſh Miſſionary that pretended himſelf a Jew, and gave the Anabaptiſts the glory of his Converſion, and Rebaptizing at *Hexham*, and was diſcovered at *Newcaſtle*, is publiſhed and commonly known: (whether he be yet in Priſon, or releaſt, I know not.) And too many more have more cleanly plaid their game. And though many of the more ſober Anabaptiſts would not be ſo uſefull to the Papiſts as they expected, yet multitudes of them too far anſwered their expectations.

If you ask now what the Papiſts get by all this, I anſwer, you ſee in the Inſtance but of this one ſect, and the products of it. 1. By this means our Councils, Armies, Churches have been divided, or much broken. 2. By this trick they have engaged the minds and tongues of many (and their hands if they had power) againſt the Miniſtry, which is the enemy that ſtandeth in their way. 3. They have thus weakned us by the loſs of our former adherents. 4. They have found a Nurſery or Seminary for their own Opinions, which one half of the Anabaptiſts too greedily receive. 5. By this they have prepared them for more and worſe. 6. By this means they get an Intereſt in our Armies, or weakned our own. 7. By this they have got Agents ready for miſchievous deſigns (as hath been lately too manifeſt.) 8. By this they have caſt a reproach upon our Profeſſion, as if we had no unity or conſiſtence, but were vertiginous for want of the Roman pillar to reſt upon. 9. By this they have looſned and diſaffected the common people, to ſee ſo many minds and waies, and hear ſo much contending, and have looſt them from their former ſtedfaſtneſs, and made them ready for a new impreſſion. 10. Yea by this means they have the op-

portunity of Predicating their own pretended unity, and hereby have drawn many to their Church of late. All this have they got at this one game. What then have they got by all the reſt?

I ſhall next tell you of ſome of thoſe Hereſies or parties among us, that are the Papiſts own Spawn or progeny; Either they laid the Egg, or hatched it, or both.

And 1. It is moſt certain that *Libertiniſm* or *Freedom for all Religions*, was ſpawned by the Jeſuites, who hate it in *Spain* and *Italy*, but love it in *England*. I have met with the masked Papiſts my ſelf that have been very zealous and buſie to promote this *Liberty of Conſcience* (as they deceitfully called it.) For by this means they may have Liberty for themſelves, and Liberty to break us in pieces by ſects, and alſo Liberty under the Vizor of a Sectary of any tolerated ſort, to oppoſe the Miniſtry and doctrine of truth.

2. But the principal deſign that the Papiſts have upon our Religion, at this day, is managed under a ſort of *Juglers*, who all are confederate in the ſame grand principles, and are buſie at the ſame work, and are agreed to carry it on in the dark, and with wonderfull ſecrecy do conceal the principal part of their opinions; but yet they uſe not all one vizor, but take on them ſeveral ſhapes and names, and ſome of them induſtriouſly avoid all names. The principal of theſe *Hiders* are theſe following. 1. The *Vani*, whoſe game was firſt plaid openly in *America* in *New England*, where God gave in his Teſtimony againſt them from Heaven upon their two Propheteſſes, Mrs. *Hutchinſon*, and Mrs. *Dyer*: The later brought forth a Monſter with the parts of Bird, Beaſt, Fiſh and Man, which you may ſee deſcribed in Mr. *Welds* Narrative, with the diſcovery, the concomitants and Conſequents. The former brought forth many (neer 30.) monſtrous births at once, and was after ſlain by the Indians. This providence ſhould at leaſt have awakened *England* to ſuch a Godly Jealouſie, as to have better tryed the doctrines which God thus ſeemed to caſt out, before they had ſo greedily entertained them, as in part of *Lincolnſhire*, *Cambridgeſhire*, and many other parts they have done. At leaſt it ſhould have wakened the Parliament to a wiſe and Godly Jealouſie of the Counſels and deſigns of him that was in *New England*, the Maſter of the game,

game, and to have carefully searcht how much of his doctrine and design were from heaven, and how much of them he brought with him from *Italy*, or at least was begotten by the Progenitor of Monsters. Such extraordinary providences are not to be despised. They had a great Operation in *New England* among those wise and godly men that saw them, or were neer them, and knew the wayes of them that God thus testified against. That which healed them should have warned us. But God had a judgement for us, and therefore we were left in blindness, to overlook that Judgement that should have warned us. They are now dispersed in Court, City, and Country, and what God will suffer them, and the Papists by them further to do, time will discover.

2. The next sort of *Hiders*, are the *Paracesians*, *Weigelians*, and *Behmenists*, who go the same way in the main with the former, and are indeed the same party, but think meet to take another name, and fetch their vizor from *Jacob Behmen*: of their life of Community, and Chastity, and Visible converse (as they profess) with Angels, you may see somewhat in the Narrative of Dr. *Pordidge* of himself, together with Mr. *Fowlers* of him. The most clean and moderate piece of their doctrine that hath been lately published, is Mr. *Bromleyes way to the Sabbath of Rest*; or *Treatise of Regeneration*.

3 Another sort of the *Hiders* are those called *Seekers*, among whom I have reason to believe the Papists have not the least of their strength in *England* at this day. They practise the lesson that *Boverius in Apparat. ad Consultat.* taught Prince *Charls* long ago [*Primum est, ut quoniam vera Religio tibi inquirenda est, antequam ad eam investigandam accedas, omnem prius Religionem apud te suspectam habeas: lubeatq; tamdiu à Protestantium fide ac Religione animum ac voluntatem suspendere, quamdiu in veri inquisitione versaris* ——.] We must suspect all Religion it seems, and be first of no Religion, if we will become Papists. A fair begining! We must then be unchristned, and suspect Christ and Scripture, that we may be espoused to the Pope. And this is the Papists work by the *Seekers*, to take us off from all, or from our former Religion, and blot out all the old impressions, that we may be capable of new. And if they can accomplish this, they have us at a fair advantage. For he that is not a

ſtark Atheiſt or Infidel, but believes that he hath a ſoul to ſave or loſe, muſt needs know the Neceſſity of ſeeking his Salvation in ſome Religion or other: and therefore take him off from this, and you muſt needs bring him to ſome other: And he that could prevail to take him off his old Religion, is likelieſt to have ſo much intereſt in him as may alſo prevail to bring him to another. And the Papiſt thinks that on the pretence of Unity, Antiquity and Univerſality (of which indeed they have but a deluſory ſhew) they can put as fair for him that is once indifferent as any other can.

Of theſe *Seekers* there are theſe Sub-diviſions, or Sects. The firſt and moſt moderate do only profeſs themſelves to be *Seekers* for the *true Church and Miniſtry*; holding that ſuch a Church and Miniſtry there is, but they are at a loſs to know which is it. A likely thing it is indeed, that men that take themſelves for extraordinary wiſe, ſhould think there is exiſtent ſuch a Church and Miniſtry as they predicate, and yet have no conjecture which it is. As if they ſhould believe that there is ſuch a creature as the Moon, but be not able to know it from the Stars.

The ſecond ſort of *Seekers* are to ſeek whether there be any Organized Political Church, or any Miniſtry, or any Ordinances proper to a Church at all, or not. Not denying them, but *Doubting* and *Seeking*; that ſo when they have found them at *Rome*, they may prove but *Finders*, and not groſs changlings: And withall they yield that private men may Declare the Word, and pray together, and read the Scripture. The moſt rational and modeſt that hath wrote for this way, is the Author of [*A ſober Word to a Serious People*] A likely thing indeed it is, that ſo rational a man ſhould heartily believe, that Chriſt hath planted ſo excellent a Miniſtry, and Church, and Ordinances as himſelf deſcribeth, and to thoſe ſtanding neceſſary uſes which he mentioneth, even inſtead of Chriſt, to take men into the holy Covenant, and yet that all ſhould be left but for an Age or two, and that ever ſince there is no ſuch thing, or at leaſt, no certainty of it. The Stile ſhews us that this Author is no ſuch dotard as to think as he ſpeaks.

3. Another ſort of *Seekers* are thoſe that do not only *Doubt* of, but *flatly deny any Miniſtry*, and Political Churches, and Church-ordinances on Earth, as things that are loſt in an *Univerſal Apoſtacy*. 4. Ano-

4. Another sort of *Seekers* do not only *doubt of*, *or deny* these *Particular Churches* and *Ordinances*, but also they are to *seek for the Universal Church it self*, and the *holy Scriptures*; yea many of them not only *Questioning* them, but flatly maintaining, that we have no certainty that the Scripture is true, or that we have the same that was written by the Apostles, or that there is such a thing as a true Ministry, or State of Christianity in the World. Hence it is that some of them pour out so many reproaches against the Ministry and the Holy Scriptures, as you may find in *Clem. Writer*, in two ignorant *Pamphlets*, that have scorn in the *very Titles*, as well as through the bulk: one called, *The Jus Divinum of Presbyterie*; and the other *Fides Divina*: In which he maintaineth the cause of the Infidels. The opinion which this sort of men openly profess, is, that no *particular man is bound to believe the Gospel, but those that have themselves seen Miracles to confirm it*: and therefore in the first ages when Miracles were wrought, those that saw them were bound to believe in Christ, and at the second coming of Christ, when again he shall be witnessed by Miracles, it will again become a duty to be Christians: but not to others that see no Miracles, however they may hear of them. This doctrine *Clem. Writer* hath professed to me with his own mouth. But I may not censure him to be so weak as to believe himself. It's possible that such a silly soul may be found, that shall think that Christ came into the world to set up Christianity as the true Religion for those only in an Age or two, or more, that saw Miracles; but it's unlikely that a man that hath any considerable use of his reason should be so silly. Who will not despise Christ that thinks he came on so low a design? Who would not be an Infidel, that thinks ten thousand Infidels are saved for one Christian? Yea who can be himself a Christian, that thinks that he is not bound to be a Christian, because he sees not Miracles? It's most evident therefore that this is but a Juggle, and that such are either *Infidels or Papists*. *Infidelity* is the thing *professed*, and therefore that we take them for Infidels, they cannot blame us: But yet in *Charity* I hope (and not without cause) that *some* of this Profession are but *Papists*; though others I have found to be desperate Infidels.

A fifth sort called *Seekers* also there are, that own the Church

and Miniſtery, and Ordinances; but yet ſuppoſe themſelves above them: for they think that theſe are but the Adminiſtrations of Chriſt to men in the paſſage to a *higher ſtate*, and that ſuch as have received the *Spirit*, and have the Law once written in their hearts, are under (as they call it) the ſecond Covenant, and ſo are paſt the lower form of Ordinances, Scripture, Miniſtery, and viſible Churches.

And a ſixth ſort of *Seekers* there are that think the whole company of believers ſhould now be over-grown the Scripture, Miniſtry and Ordinances: For they think that the Law was the Fathers Adminiſtration, and the Goſpel Miniſtry and Sacraments are the Sons Adminiſtration, and that both theſe are now paſt, and the ſeaſon of the Spirits Adminiſtration is come, which all muſt attend, and quit the lower forms. The *David-Georgians* were the chief that taught the world this leſſon, their Leader taking himſelf to be the *Holy Ghoſt*. All theſe ſorts of *Seekers* are bred or cheriſhed by the *Jeſuites and Fryars*. And the truth is, when a man is made a *Seeker*, he is half made a Papiſt: As a Dog when he hath loſt his Maſter will follow almoſt any body that will whiſtle him; ſo when men have loſt their Miniſtry, Church and Religion, they are eaſily allured to the Church of *Rome*: For they are a body as conſpicuous to a carnal eye as any other. And who will not rather be of the *Roman* Church and Religion then of none?

4. Another ſort of *Hiders* are the *Quakers*; an impudent Generation, and open enough in pulling down; but as ſecret and reſerved as the reſt in aſſerting and building up. What intereſts the Papiſts have in breeding and feeding this Sect among us, hath been partly proved from the Oaths of Witneſſes, and Confeſſions of Fryars, and ſomewhat I have ſpoken of it in three ſeveral Papers againſt them. The Doctrine of this fourth ſort is the ſame, or ſcarſe diſcernable from the reſt.

5. A fifth ſort of *Hiders*, are thoſe Enthuſiaſts, that ſhun the affected bombaſted language of *Behmen*, and ſuch like, but yet give us much of the body of Popery, Headed by an infallible Prophetick Spirit, inſtead of the Pope. Such as the Authors of the Book againſt the Aſſemblies Confeſſion, owned by *Parker*, but ſaid to be written by a *London* Doctor: And many ſuch Doctors I know and hear of abroad in *England*. They take

take on them to be adverſaries to the Pope; but they are friends to his Doctrines, and maintain the neceſſity of an infallible living Judge, and ſend us to Prophets for this infallible judgement. And could the Papiſts bring men once to this, it's an eaſie matter to ſtrike off the the feigned Prophetick head, by diſgracing ſuch as meer fantaſticks, and to ſet on the ancient Papal Head, which only will agree with the Body which they have received. So much of the Libertines and the Hiders of their Religion, (of ſeveral ſorts).

3. Another ſort that are ſpawned by the Papiſts, are ſtark Heathens, Atheiſts, or Infidels: Theſe carry their judgement as to the poſitive part as cloſe as any of the reſt, and are grown in *England* to a far greater number and ſtrength then is commonly imagined. It is not only Leviathan or his Ocean that is guilty of this Apoſtaſie, (however they uſe the name of Chriſt) but abundance that lurk under ſeveral names. A great while I knew not what to make of this cloſe Generation; but now I have found out that which ſhould make a believing tender heart to bleed: even groſs Infidelity, cauſing them ſecretly to ſcorn at Chriſt and the holy Scripture, and the life to come, as bitterly as ever *Julian* did: And this is crept ſo high, and ſpred ſo far, that it is dreadful to thoſe few that are acquainted with its progreſs. Some that have lately profeſſed to turn Papiſt (for what ends I know not) are known to be ſtark Infidels: And ſome that have long gone for leading men with them, have ſatisfied us by their writings that they are *Romaniſts* of the moſt ancient ſtrain; even of the *Roman* Religion that was ancienter then *Peter* and *Paul*. And many of the unſetled ſort of Proteſtants, are ſo far forſaken of God, as to Apoſtatize to the ſame condition. *Montaltus* the *Janſenian* takes the Jeſuites for falſe unworthy calumniators, for giving out that they have long had a deſign at *Port-Royal* to overthrow the Goſpel, and ſet up Infidelity and meer Deiſm. But I am ſure they deſerve much harder words of us in *England*, between them, for doing ſo much to deſtroy the Chriſtianity of many, in order to the ſetting up of Popery. I do not charge it all and only on the Papiſts. I know the Devil hath more ſorts of Inſtruments then one: But that they have had a notable hand in this Apoſtaſie, we have good reaſon to ſatisfie us. Not that they deſire that

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men ſhould be abſolutely and finally Infidels: But 1. they would make the world believe, that all muſt be Infidels that will not receive the Chriſtian Faith upon the *Roman* account and terms: And in order to this they induſtriouſly ſeek to diſgrace the Scripture, and overthrow all the grounds of the Faith of ſuch as they diſpute with. And ſo make them Infidels in order to the proof of that their affirmation. 2. And then they think that they muſt take them off all Religion (as *Boverius* afore cited) to prepare them for the Popiſh Religion. 3. And the malice of ſome of them is ſuch, that they had rather men were Infidels then Proteſtants; or at leaſt they will venture them upon Infidelity in the way, rather than not take them off from being Proteſtants. And no wonder, when they allow Infidels ſo much more charity then Proteſtants, as to their ſalvation, as all the Authors cited by *S. Clara* before do ſignifie: And when *Rome* burneth Proteſtants, but giveth toleration for *Jews*. And thus by theſe Deviliſh devices, the Hiders in *England* that keep cloſe their Religion, are diſcovered at laſt to be one part of them Infidels or Heathens, and another part of them Papiſts. And no wonder if they would lately have introduced the *Jews* here into *England*, and if they have ſo many other deſigns to promote this Apoſtaſie.

4. Another ſort that Popery hath here hatch or cheriſhed are the Socinians; a Sect with whom both Papiſts and Heathens do joyn hands, as the Bond of their Conjunction. Yet I know that they were not bred at firſt by Popery: and I know that the genuine Papiſt that holds faſt the Articles of their Faith, muſt needs diſown the Socinian: But however it comes to paſs, I am ſure there are too many of late (ſelf-conceited men, innovaters in Philoſophie) that have reduced their Theologie to their novel Philoſophie, and expounded Scripture by ſuch conceits as ſuit with the Socinians.

I ſhall ſay nothing of the Millenaries, the Levellers, and many ſuch like. But here in the cloſe, I would deſire any Papiſt that is conſcious of the promoting of any of theſe fore-mentioned abominations, to tell us whether this be like to be the way of God? Or whether *Peter* or *Paul* did ever take ſuch a courſe as this to plant the Goſpel, or build up the Church? And whether it be like to be the Cauſe of God that muſt be maintained by ſuch means?

means? Is not their damnation just, that say, Let us do evill that good may come thereby? Should not the means be suited to the end? Hath the glory of God any need of a lie? This course will never ingratiate your opinions with any wise considerate men. This is but working with the Devil for God: like one that doth consult with a Witch or Conjurer, to find the goods of the Church when they are stoln. Do you think God needs the Devils help? Or is it like to be help that comes from him? But the truth is, it is your bad Cause that requires these evils means: and it is your bad hearts that set you on work to use them: Though you think perhaps that you do God service by it, yet you know not what Spirit you are of. Christ owneth not such ways as these, and therefore his servants will not own them.

Chap. XLVI.

Detect. 37. ANother Practical fraud of the Papists is, *In hiding themselves and their Religion, that they may do their work with the more advantage.*

I shall tell you briefly, 1. The way by which they do this, and 2. The advantage they get by it. And 3. Help you to detect them.

1. The principal means by which they conceal themselves is, *By thrusting themselves into all Sects and Parties, and putting on the vizor of any side, as their cause requireth.* It's well known that formerly we had abundance of them that went under the name of Protestants, and were commonly called by the name of *Church-Papists:* But there is great reason to think that there are more such now. Some of them are *Prelatists*, and some of them call themselves *Independants*: some creep in among the *Anabaptists*; and some go under the cloak of *Arminians*, and some of *Socinians*, and some of *Millenaries*, and all the other Sects before-mentioned. They *animate* the *Vanists*, the *Behmenists*, and other *Enthusiasts*, the *Seekers*, the *Quakers*, the *Origenists*, and all the *Juglers* and *Hiders* of the times: It is they that keep life in *Libertinisms*, and in *Infidelity* it self. Among

every one of these parties you may find them, if you have the skill of unmasking them.

2. Another way of *Hiding* themselves is, by having a *Dispensation to come to any of our Assemblies*, or join in worship with any party, good or bad: Or else they will prove it lawfull without a Dispensation, where the Pope interdicteth it not. And their way is this: that all the old known Papists, especially of the poorer sort, shall be still forbidden to come to our Assemblies, lest they bring the blot of levity and temporizng on their Religion and lest there should not be a visible party among them to countenance their cause. But the New proselites, especially such as are of any power and interest in the world, and may do them more service in a masked way, and can fairly avoid the Imputation of Popery, these shall have leave to come to our Assemblies, when their cause may make advantage of it. That you may see I feign not all this of them, (besides the proof from certain experience which we daily see) let me lay before you the Decisions of one of their principall *Directors*, in this work *of propagating their faith*; and that is, *Thom. à Jesu de Convers. Gentium.* How far they are for favouring of Heathens and Infidels, and Liberty of Conscience for them (for all their cruelty to Protestants) you may see him, *lib.* 5. *Dub.* 4. *pag.* 207. Where he tells you that the sentence commonly received in the Schools is, that it is not lawfull for Christian Princes to use any force against Infidels, for sins against the Law of Nature it self: and citeth *Cajetl. Victoria, Covarruv. Greg. de valent.* And himself decides it in the middle way of *Azorius*, [*That Pagans may not be punished for despising the honour and worship of God, though they may for not giving every man his own, and for theft, murder, false witness, and other sins that are against mens right*] Compare this with Sir *H. Vane's* doctrine of Liberty.

And *lib.* 5. *part.* 1. *Dub.* 6. *pag.* 220. he teacheth that [*A Catholick living among Hereticks may (when the scandalizing of others forbids it not) for fear of death, go to the Temples of hereticks, and be among them in their meetings, and assemblies, because of it self it is a thing indifferent; For a man may for many causes go to the Temples of hereticks, and be among them in their assemblies, as that he may the easilyer and more effectually and commodiously confute their errors, or on other just occasions, (unless accidentally*

accidentally it scandalize others.) *Yea as* Azorius *saith, he may do it to obey a Prince, though he be an heretick, when he feareth the loss of his honour, maintenance or life: For in this he only obeyeth his Prince: especially if among the faithfull* (that is, the Papists) *he openly affirm, that he doth it only to obey his Prince, and not to profess the heretical sect: For by that open attestation he avoideth the offence and danger of Catholicks, and well declineth the unjust vexation of the Prince.*]

And that Papists may *eat flesh on dayes when their Church forbids it, to hide themselves among hereticks*, he determineth *in Dub.* 5. *p.* 218, 219. So that the Papists are abundantly provided for their security, against such as would discover them when it stands not with their ends to disclose themselves.

3. Another most effectual way of *Hiding themselves* is, by *Equivocation* or *mental reservations*, which we use to call Lying, when they are examined about their Religion, their Orders or their actions. Lying that hurteth not another, they commonly maintain to be but a venial sin, which say most of them, is properly no sin at all. And to equivocate or reserve one half of your answer to your selves, say the Jesuites, is not Lying, nor unlawfull, in case a mans intereſt requireth him to do it. See the words of their own Casuists cited for this by *Montaltus the Jansenist.* Were it a thing that needed proof, I would give you enough of it. *Thom. à Jesu the Carmelite, ubi sup. Dub.* 4. *pag.* 218. secureth them sufficiently: His Question is [*Whether one that denyeth it when he is asked of a Heretick whether he be a Priest, or a Religious man, or whether he heard Divine service, do sin against the confession of faith?*] He answereth, [*No: for that is no denying himself to be a Christian, or Catholick: For it is lawfull to dissemble or hide the person of a Clergy man or a Religious man, without a lye in words, lest a man be betrayed and in danger of his life; and for the same cause he may lay by his Habit, omit prayers*, &c. —— *because* (N. B.) *humane Laws for the most part bind not the subjects conscience, when there is great hazard of life, as in this case* Azorius *hath well taught. Just. Mor. Tom.* 1. *lib.* 8. *c.* 27.] So that by the consent of most, there is no danger to a Papist in any such case from his own confession.

Another way of *Hiding their Religion* and themselves, is by

false Oaths, which we called, wilfull perjury, but the Jesuites take for a Lawfull thing, when a *mentall Reservation* or *Equivocation* supplyeth the want of verbal truth, as their words cited by the forementioned Jansenian, testifie. And who will ever want so easie, so obvious, so cheap a Remedy against all danger of perjury, as a *mental Reservation* is?

Yea that the Pope can sufficiently dispense with any of their Oaths of fidelity or Allegiance, or the like, I shall shew you under the last Detection. The Parliament hath imposed on them an Oath of Abjuration, but do they not know how little the Clergy, and such as have their countenance will stick at that, such Nets are too wide to catch them in. Hear the words of one of their own Priests (*Jo. Browns Voluntary Confess. in Prins Introduct. p.* 203.) saith he, [*Its strange to see the Stratagems which they use with their penitents concerning the Oath of Allegiance! If they be poor, they tell them flatly, (when they are demanded to take the Oath) that it is damnable, and no wayes to be allowed by the Church: If they be of the richer sort, they say they may do as their conscience will inspire them. And there be some of them that make no conscience at all, to have it taken so oft as they are demanded.*] What would you have more, then such discoveries by themselves?

2. *But what get they by this Hiding of themselves? Answ.* 1. They hereby secure themselves from danger. 2. They do the more easily prevail for the multiplication of their sect: For worldly persons would not so easily flock into them without some such security from suffering. 3. They preserve those that are come over to them from revolting, by the discouragement of suffering, especially the Rich and Honourable. 4. They angle for souls with the less suspition, when they stand behind the bush: Papists are become so distasted with the people by the Powder-plot, and many other of their pranks, that they may take more with them, if they come masked under another name. 5. By this means they may openly revile and oppose the Ministry, and Ordinances, and Churches, and Protestant doctrine, without disturbance by the Magistrate. A Papist in the Coat of a Quaker, an Anabaptist, a Seeker, or the like, may rail at us and our doctrine in the open Streets, and Market place, and call us all to naught, and teach abundance of their own Opinions, without a controul.

troul. And many a poor soul will take an Anabaptist Papist, or Seeker into their bosome, and familiarly hear them, and easily swallow down what they say, that would be afraid of them if he knew them to be Papists. 6. By this means they have easier access to a greater number then openly they could have. 7. And by this means they may insinuate into our Counsels, and know all our wayes, and how to resist us. 8. But above all, by this means they may be capable of any office and trust among us. They may be Ministers, or Justices of Peace: They may be Parliament men, and Leaders in our Councils, and have the conduct of our affairs: They may have a great influence on the rest that know them not; They may come to have power in our Armies. And if once the Masked Papists come to make our Laws, or guide our Councils and Affairs, and influence or command our Armies, you may soon know what would become of Protestants: Kings and Parliaments, Prelates and Presbyters shall all go one way, if they can accomplish it: Its easie therefore to discern that their principall Artifice lyeth in Hiding themselves (so be it still there be a visible body of their open professors.) And for my own part, I think I have good reason to fear lest the Papists are far stronger at this day in *England* that are unknown, then that are known: and that wear the Vizard of *Seekers*, *Vanists*, and other Sects, then that appear bare faced: Yea I believe that our danger of the open Papists is nothing in comparison of our danger from these Juglers. And I confess I think an ingenuous open Papist should have a great deal more gentle dealing from our Magistrates, then these *Deceivers* that have such stretching Consciences. For my own part I must confess I feel a great deal of charity in my heart for a conscientious plain dealing Papist; and I would never be guilty of cruelty or rigor to them. But this *jugling* in the matters of God and Eternal life, my very soul abhors. I have been set upon by these *Juglers* my self, and by some of the most renowned of them; but as soon as I perceived any of them purposely choose the dark, and hide themselves in affected cloudy terms or methods, I was more averse from their documents, and took them for men that were either enemies to truth, or else had not received it into honest hearts themselves. Truth is most beautifull in its nakedness; It loveth plain dealing, and abhorreth

fraud. It takes that for its greateſt friend, that layes it moſt naked to the view of all, and that for its enemy that purpoſely obſcureth it. We have all ſuch a natural inclination to truth, that he ſcarce deſerves the name of a man, much leſs of a Chriſtian, that would not embrace it if he knew it. Did I think that the Papiſts had the truth, the Lord knows I would run after them, and follow them till I had learned it: If ever any of them would work on me, they muſt come bare faced: for I naturally abhor a Jugler in Religion, and a friend of darkneſs.

3. *But how ſhall theſe Hiders be Detected?* *Anſw.* 1. You have cauſe to *ſuſpect* all that uſe a *Mask*, and purpoſely hide their minds. To ſuſpect them I ſay, to be Papiſts or worſe: They walk not in Gods way that walk in Darkneſs: It is the Kingdom of Satan that is the Kingdom of Darkneſs, and it is he that is the Prince of Darkneſs, and his ſervants that are the ſons of Darkneſs. Me thinks a man that intendeth Deceit, what ever his end be, ſhould not take it ill to be ſuſpected for a deceiver. God is ſo good a maſter that no body ſhould be aſhamed of him. Truth is ſo amiable, that the genuine ſons of Truth are not aſhamed of it. Its no true Religion that aſſureth not men of that which will ſave them harmleſs, and bear them out againſt all the malice of earth and hell, and repair all loſſes that they can ſuſtain in the defending of it. *Qui non vult intelligi, debet negligi.* He that would not be fully underſtood, ſhall never be my Teacher, nor be much regarded by me. And therefore the *Vane* and *Steril* language of Paracelſian Behmeniſts, and Popiſh Juglers, doth ſerve with me for no other uſe but to raiſe me into ſuſpicion of their Deſigns and Doctrines, and to ſignifie a *Vaine* and *Steril* mind. Who will not ſuſpect that Tradeſmans wares that chooſeth a dark Shop, and refuſeth to open his wares in the light? I know that Scripture hath its difficulties, and ſtrong meats. But that is from our incapacity of underſtanding higher points, till we are prepared by the lower: It is from the altitude of the matter, and not that God doth envy us the truth, which he pretendeth to reveal: If a Propheſie be purpoſely obſcured, which concerneth not the world ſo neerly, yet ſo are not the Doctrines that our life or death lyeth on. But ſaith *Clem. Writer* to me, (recited in his late Book againſt me) [*Would you not hide your mind or Religion*

ligion in Spain? *Answ.* 1. No: I would not; whenever I found my self capable of serving God most by the discovery; which is the common case. 2. Till then, I would not put on the vizor of any thing that I knew to be false; and make use of Positive Jugling and Dissembling to hide my Religion. 3. If Christians against Infidels, or Protestants among Papists, had thought this dissimulation lawfull, there had not been so many thousands of them martyred or murdered as were. 4. What Opinion is it that brings men in *England* into any great danger at this day? Either your Opinion must be Atheistical, or at least Infidelity, if you suppose it will bring you now into any great suffering: or if it be some small matter that you fear, it seems you think not your Religion worthy to be openly owned in so small a danger. I'le never be of a Religion that is not worthy my openest confession, even to the death, when there is so much danger.

2. The Jugling Papists may be known by this, that they are alwayes loosening people from their Religion, and leading them into a dislike of what they have been taught; that they may be receptive of their new Impressions. And therefore of any one Sect in *England*, there is none to be so much suspected of a spirit of *Jesuitism*, as the *Seekers* of all sorts.

3. The Jugling Papists may be much detected by this, that they are all upon the *Destructive* part in their Disputes, and very little on the *Assertive* part. They pull down with both hands, but tell you not what they will build up, till they have prepared you for the discovery. They tell you what they are against. But what they are for, you cannot draw out of them. As if any wise man will leave his house or grounds till he knows where to be better: or will forsake his staff that he leaneth on, or the food that he feedeth on, till he know where to have a better provision or support. Do they think wise men will be made irreligious? They deal by the poor people, as one that should say to passengers on Shipboard [*What fools are you to venture your lives in such a ship that hath so much encumbrance and danger, and so many flaws, and but a few inches between you and death, and is guided by such a Pilot as may betray you, or cast away your lives for ought you know?*] They know now that none but mad men will be perswaded by such words as these

to

to leap into the Sea to ſcape theſe dangers: and therefore they do this but to make men willing to paſs into their ſhip, and take them for our Pilots. If you are wiſe therefore hold them to it, and leap not over-board, but keep where you are, till they have ſhewed you a ſafer Veſſel and Pilot: which they can never do.

When I did but privately deſire of *Cl. Writer* that he would acquaint me with that truth that he thought me ignorant of, and that we might privately and lovingly conſider how far we were agreed, and where we differed, that we might debate the caſe, and try who was in the right, he reſolutely denyed to have any debate with me, or to open any of his judgement, but *pag.* 46. reproacheth this very motion, as proceeding from [*my aims of a monſtrous ſhape and ugly looks*] ſo monſtrous a thing doth it appear to theſe deceiving Juglers, to tell men what Religion they are of, and would have us to receive, when they will freely reproach the Religion which we profeſs.

4. And you may ſtrongly conjecture at the quality of theſe Juglers, by their conſtant *oppoſition againſt the Miniſtry*. It is *Miniſters* that are their eye-ſore; the hinderers of their Kingdom: Could they but get down theſe, the work were done, the day were their own: And therefore their main buſineſs, whatever vizor they put on, is to bring the people into a diſlike or contempt of the Miniſtry. If they ſeem Quakers, they will rail at them: If they ſeem Seekers, they will diſpute againſt their calling: If they ſeem the gentleſt Behmeniſts, they have their girds at them, to acquaint the world that they are miſguided by them. But at firſt, they will not let you know which is the true Miniſtry, if ours be not; or which is the true Church, if ours be not: Here they leave you.

5. The Jugling Papiſt, what vizor ſoever he wears, is commonly putting in for his own opinions, of the *Neceſſity of a Judge of Controverſies, an Infallible Church, a ſtate of perfection here, the magnifying of our own inherent Righteouſneſs*, without any great eſteem of *Juſtification by the forgiveneſs of ſin*: and many ſuch like.

6. Papiſts have ſtill an aking tooth at the *Authority and ſufficiency of Scripture*; and therefore on one pretence or other, are ſtill diſgracing and impugning it, and leading men aſide to ſome other Rule.

7. Papiſts

7. Papists have still an enmity against the *Power of the Magistrate in matters of Religion:* For in such matters their *Vice-christ* must be the only Judge. Whereas indeed, by that time the *Magistrate* hath judged, *Who is Punishable by the Sword*, and the *Pastors* and *Particulars Churches* have judged, *Who is excommunicable*, (which are their undoubted works) there is nothing left for a Pope to do. Suspect them that are for a Liberty for all; or at least for all that are no worse then Papists. They that set open this door intend to creep in at it themselves at last.

8. And it is a suspicious sign when you find men enemies to the Unity, Peace and Settlement of our Churches, but would still keep us in division and distraction. And yet some of these men will lament our Divisions, and cry up Unity, but they will secretly hinder it, or do nothing to attain it.

9. And it is somewhat suspicious to see men hang loose from all our Churches in their practise, and joyn with none, nor communicate in the Sacraments. If they know not Sacraments and Church-communion to be both our Duty, and the Means of our strength and comfort, it is doubtful whether they are Christians or Infidels. But if they know this of the Necessity and use of Sacraments, and Church-communion in general, and yet joyn not with any of our Churches herein, it's a shrewd suspicion that they have an eye upon some other Church. For sure a tender conscience would not be many years in resolving of so great and practical a point, no more then he would live many years without prayer, on pretence of being unsatisfied in the mode of Prayer.

10. And yet on the contrary side, there are some Jugling Papists, especially in our Councils, Civil and Ecclesiastick, that play their game by over-doing, and making every thing to be Popish and Antichristian, to drive us into extreams, and into opinons in which we may easily be baffled. And it's not a little that they have won of us at this game.

Chap. XLVII.

Detect. 38. Another of their Practical Frauds is, *In their exceeding industry for the perverting of men of Power & Interest, that are likely to do much in helping or hindering them.*

Swarms of them are busie day and night, for the seducing of Princes, and Nobles, and Rulers of all sorts, and of Commanders in the Armies. Of their diligence abroad we may know somewhat by their success on divers of the *German* Princes, and the late Queen of *Sweden*, and on many of the Nobles of *France*, and such others.

At home we have smarted by the fruits of their industry. What abundance of assaults were made on the late King? from his going to *Spain*, and the Popes Letters to him there, and to the Bishop of *Conchen* to take care for his seduction, and so all along to the last, I need not mention. And what Noblemen or Persons of Interest in *England* lay not under assaults and solicitations in those days? And are all the Jesuites and Fryars dead? Or have they not still the same cause and industry as then? Is the Court, or Councils of the Land, or the Nobility, Gentry or Army now free from their fraudulent solicitations? How far they have prevailed time will fullier reveal: but what they will endeavour we may easily judge. And certainly the number of *Seekers* and such other Sects among them, doth tell us that they have not lost their labour.

If these lines shall fall into the hands of any of our Rulers or Commanders, I intreat them for the sake of their souls, and the Common-wealth, to be prudent and vigilant in a matter of such consequence. I do not intend to intreat them from error unto truth without sufficient light and evidence: But that which I desire is but reasonable; 1. That you would not be too confident of your own understandings to deal with such Jug'lers in your own strength, without assistance. They have made it their study all their days, and are purposely trained up to deceive: whereas you are much wanting in their way of study, and much unfurnished to resist, how highly soever you may think of your selves.

2. That you would read a little more the learned solid writings of our Divines against the Papists, such as Dr. *Fields*, *Crakenthorps*, *Ushers*, *Chillingworths*, *Jewels*, *Rivets*, *Chamiers*, *Ames*, *Reignolds*, *Whittakers*, and such like, beginning with Sir *Humfrey Linds Via Devia*, *& via Tuta*, *(& du Plessis* of the Church, and his Mysterie of Iniquity, and Dr. *John White*, &c.)

3. That you will not hearken to Papists secretly, nor masked, nor

nor coming to you by indirect and Jugling ways: but open their perſwaſions, and call to ſome able ſtudyed Divines to deal with them in your hearing, if needs you will hear them, that ſo you may hear one ſide as well as the other.

4. That you take heed what Retainers, Servants, or Familiars are about you: For ſome that pretend to be acquainted with theſe men, are much miſtaken, if they be not more frequent at your elbows, and in your Bed-chambers, then many do imagine. If they cannot be of your Councils, and your neer attendants, they will rather be your Porters, or the Grooms of your Stables, then they will be kept out. We fear not any thing that they can do in an open way, in compariſon of their ſecret whiſpers and deceits, when there is no body to gainſay them. Had they the Truth, we ſhould be glad to entertain it with them. It is not therefore Truth in their mouths that we are afraid of: But ſeeing the Nations and our Poſterity have ſo much dependance on your Integrity, we call for ſo much Juſtice at your hands, as that you will not caſt open your ears to each deceiver, eſpecially in ſecret, or on unequal tearms: Let not all our peace and ſafety be hazarded by the ſelf-conceitedneſs, or imprudence of you that are our Rulers. Seeing it is you that muſt give us Laws, or ſet the Vulgar the pattern which they are ſo much addicted to imitate; We adjure you in the Name of the moſt High God, that you be not too forward and facile in hearkening to Seducers, and corrupting thoſe Intellects which the whole Nation hath ſo great an Intereſt in: and that you be not henceforth as children toſt to and fro, and carryed about with every wind of doctrine by the the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive, *Eph.* 4. 14. But we beſeech you mark them which cauſe Diviſions and offences contrary to the doctrine which you have learned, and avoid them. For they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple, *Rom.* 16. 17, 18. Hearken not to every one that ſaith, Lo here is Chriſt, or Lo there is Chriſt; here is the Catholick Church, or there is the Catholick Church: As if Chriſt were divided, or the Catholick Church were more then One? Or it were confined to a Sect or Party, whether Papal or any

other, and did not contain all Christians through the world? All parts of this Church are not equally pure, but all are Parts: Be you of the purest part, but do not therefore take that part for the whole: much less the polluted part. Have compassion on the diseased and tumified part: but do not therefore so far doat, as to love the tumor or disease, and say that none is the Church but this. We are willing to be as Charitable to that Proud Throne of *Rome*, and usurping Vice-christ, as will stand with the safety of our souls and of the Church. But God forbid that we should therefore be so blind, as to run into their Pest-house, and drink the poyson by which they are thus tumified & intoxicated.

Look on their Principles, and see what an aspect they have on Christ, on the Catholick Church, and upon Princes? Look back on their Practises, and see what their Principles proved in the fruits? Yea what need we go further for a warning, then to remind you of that which one would think should be deep and fresh in your minds; even what they have brought upon Kings, Queens, Lords, Prelates, and this whole Land? But this leads me to the next Detection.

Chap. XLVIII.

Detect. 39. THE last of their Practical frauds (at home) and the most desperate is, *Their Treasons against the lives of Princes, and the Peace of Nations, and their dissolving the bonds of Oaths and Covenants, and making Perjury and Rebellion to seem to be Duties and Meritorious works.*

It would be a voluminous task to relate the Histories of the Papal Tresons: How the *Roman* Vice-christ having laid a claim to both Swords, Spiritual and Temporal, hath plaid the Traytor against the *Greek* Emperors, dispossessing them of the West; and against the Emporors of *Germany*, stirring up their own subjects, and the Christian Princes and States against them; setting his foot on the neck of one, and making another wait barefoot long at the *Roman* gates; and keeping many of them in wars. It was this Horrid Treason and Tyrannical usurpation over all the Christians Princes, that caused all those Treatises on that subject wrote against him, in the Defense of Princes and their Rights,

Right, which *Mich. Goldastus* hath preserves and conjoyned in divers Volumes. It was this that caused *England*, *Denmark*, *Sweden*, and so many other Princes, to be the readier to shake off his yoke. Kings are not Kings where the Pope is fully Pope; except only the House of *Austria*, whom he is forced to gratifie, as the only prop of all his tyrannie. *France* that hath so much stood for its Liberties, hath felt the fruits of the *Roman* Principles, and League; and two of their most renowned Kings successively have been basely and inhumanely butchered by them: And to this day the numerous swarm of the Popes dependant Clergy, doth not only devour, as is thought, about a third part of the Lands, but also aws and swaies the Princes. Even in *Ireland* before our wars, a Bishop (*Bedle* in his Letter to *Laud* in *Prins* Introduct. *pag.* 102.) doth open the Power of the Clergie, and their insolencies as such, that he concludes [*His Majesty is now with the greatest part of this Countrey as to their hearts and consciences, King, but at the Popes descretion*] And in another Letter to the said Archbishop (*ibid. pag.* 112.) he saith [*I that know that in this Kingdom of his Majesty, the Pope hath another Kingdom far greater in number, and as I have heretofore signified to the Lords Justices, and Council (which since is justified by themselves in print) constantly guided and directed by the order of the new Congregation*, de propaganda fide, *lately erected at* Rome ——] see the rest.

Do I need to tell *England* of the many treacheries since the Reformation against our Princes? Or who it was that would have deposed as well as Excommunicated Queen *Elizabeth*, and exposed her Kingdoms to the will of others? Or who it was that wrote against King *James* his Title to the Crown? Or who were the Actors of the Hellish Powder-plot? Or who it is that hath been still blowing the fire, and casting all into disturbances for their ends? Do I need to mention their approving of the Murdering of Princes, and the pretence of power to dispense with oaths of Allegiance and fidelity, and who hath actually so oft pretended to disoblige the subjects, and expose Princes and their Dominions to the first occupant? I know that many of the seculars in *England* disowned this doctrine: But 1. So never did the Pope, but hath owned and practised it. 2. By disowning it, they disown Popery it self, if they know

what they do: For it is an Article of their Faith, and so Essential to their Religion, as explicitly held; and is determined by a Pope and an approved General Council, even 12. the fourth at *Lateran* under *Innocent* the third, as I before recited the words at large in the third Argument against them here.

I know some of the Papists would perswade the world that it was none but *Mariana* the Jesuite that wrote for King-killing: and that it was first condemned by themselves. But the Parliament of *Paris* tells another story of them, as it is recited by *Thuanus* (who was President and then present) *Hist. lib.* 130. *ad. an.* 1604. And *Rivet* names them *Guignardus* (that wrote in praise of the murder of *Henry* the third) and of *Ode Pichenatus*, *Barterius* suborned by *Varada*, &c. And *Albineus* the Jesuite did hear the Murderer of *Henry* the fourth confess before he did the fact, and put off the examiners with this answer, that God had given him that special gift to forget when once he had absolved a sinner whatsoever was confessed by him. And why was it that *France* did expel the Jesuites, and set up a Pillar of Remembrance of their villanies, till *Henry* the fourth would needs gratifie the Pope by calling them in again, and told the Parliament, that the peril of it should be on him; and so it was; for it cost him his life. And why did the same Parliament of *Paris*, *Novemb.* 1610. condemn *Bellarmines* book against *Barclay*, as an engine of treason and rebellion? And the Theological faculty of *Paris*, *April.* 4. 1626. condemned *Santarellus* Book as guilty of the same villany, stirring up people to Rebellion and King-killing? And *May* 12. the University confirmed it: And *March* 13. the Parliament condemned the Book to be burnt.

And it's worth the reading which *Rivet* recites of the Answers of the Jesuites in *Paris*, when the Parliament askt them their judgement of that Book, *viz.* [*Seeing their General had approved the Book, and judged the things that are there written to be certain, whether they were of the same mind?*] They answered that [*Living at* Rome *he could not but approve what was there approved of.*] [But say the Parliament, *What think you?* Say the Jesuites, *the clean contrary.* Say the Examiners, *But what would you do if you were at* Rome? Say the Jesuites, *That which they do that are at* Rome. At which said some of the Parliament,

Parliament, *What! have they one Conſcience at* Rome, *and another at* Paris? *God bleſs us from ſuch confeſſors as theſe.*]

But yet ſome of the Papiſts will ſeem ſo honeſt, as to ſay that *private men may not kill a King till he be depoſed.* Very true! But withall it is their currant doctrine, that if once he be excommunicate, he is then no King, yea or if he be an Heretick; and ſo being *no King*, they may kill the man, and not kill the King. This is the jugling of theſe ſeeming Loyall ſubjects. You may ſee it in their own writings; *Suarez adverſ. Sect. Anglic. lib. 6. cap. 4. Sect. 14. & cap. 6. Sect. 22, 24. & Azorius Jeſuita Inſtit. Moral. part. 1. l. 8. c. 13.* He that would ſee more of their mind in this, let him read the *Myſterium Patrum Jeſuitarum*, and the *Janſenians myſterie of Jeſuitiſm*, and Biſhop *Rob. Abbots Antilogia ad Apoleg. Eudæmojohan*: But what need we more then the Decrees of a Pope and General Council, and the practice of the Church of *Rome* for ſo many ages?

And for the Popes power to abſolve them from all oaths of Allegiance and fidelity, the foreſaid Pope *Innocent* and his approved General Council have told the world enough of their mind to put us out of doubt of it.

But (leaving abundance of forreign inſtances) I ſhall mention but one or two at home. The Papiſts have lately had the confidence to affirm that the Powder-plot and the Spaniſh invaſion in one thouſand five hundred eighty eight were not upon a quarrell of Religion, nor owned by the Pope. King *James* hath ſaid already ſo much againſt them in theſe points, that I think it needleſs to ſay any more (eſpecially alſo after Biſhop *Abbots Antilogia*) but only here to produce one Teſtimony of their own, concerning the Spaniſh Invaſion.

Cardinal *Oſſatus* in his 87. *Epiſt. ad D. de Ville-roy*, tels us that Pope *Clement* the eighth (one of the beſt of all the late ones) did preſs for the King of *France* to join with *Spain* in the Invaſion of *England*, and the Cardinal anſwered that the King was tied by an Oath to the Queen of *England*: to which the Pope replyed, that [*The Oath was made to an Heretick, but he was bound in another Oath to God and the Pope*] adding withall [*that Kings and other Princes do permit themſelves all things* (or tolerate themſelves in all things) *which make for their commodity*: *and that the matter is gone ſo far, that it is not* (or ſhould not be) *imputed*

imputed to them, or taken for their fault: and he alledged the saying of *Franciscus Mariæ Duke of* Urbine, *that indeed every one doth blame a Noble man, or Great man that is no Soveraign, if he keep not his Covenants,* (*or fidelity,*) *and they account him infamous; but supream Princes may without any danger of their reputation, make Covenants and break them, lye, betray, and perpetrate other such like things*] This was good Pope *Clement* the eighth. And can we look for better from the rest? You see what Oaths and Covenants are with them.

And that the design was still carried on against the Queen upon account of Religion, and the Realm to have been invaded by the *Spaniard* on that account, and that the principal point of the Plot was to prepare a party within the Realm that might adhere to the invaders; all this with much more Sir *Francis Walsingham* (that well knew) hath testified to *Monsieur Critoy* in his Letter, *Cabal. part. 2. pag.* 39.

Thuanus *a Moderate Papist* (*and a most knowing and impartial Historian*) *tells you* (lib. 89. p. 248, 249. ad an. 1588.) that, [*the Spaniards pretended to undertake the expedition only for Religion sake, and therefore took with them* Martin Alarco *Vicar general of the Holy Inquisition, with abundance of Capuchins and Jesuites: and that they had with them the Popes Bull, which they were to publish as soon as they landed, and that Cardinal* Allan *was appointed as the Popes Legate to land at the same time, and with full power to see to the restoring of Religion. And that the said Bull had these expressions: that the Pope, by the Power given from God by lawfull succession of the Catholick Church, for the defection of* Henry the eighth *who forcibly separated himself and his people from the communion of Christians, which was promoted by* Edward the sixth *and* Elizabeth, *who being pertinaceous and impenitent in the same Rebellion and Usurpation —— therefore* (*the Pope*) *incited by the continual perswasions of many, and by the suppliant prayers of the English men themselves,* (N.B.) *hath dealt with diverse Princes, and specially the most potent King of* Spain —— *to depose that woman, and punish her pernicious adherents in that Kingdom ——*] *Read the rest there; for though wicked, its worth the reading. The Pope there saith, that Pope* Sixtus *before him prescribed the Queen, and took from her all her Dignities, Titles, and Rights to the Kingdom of* England

and

and Ireland, *absolving her subjects from the Oath of fidelity and obedience*: *He chargeth all men on pain of the wrath of God, that they afford her no favour, help, or aid, but use all their strength to bring her to punishment*; *and that all the English join with the Spaniard as soon as he is landed*: *offering rewards and pardon of sins, to them that will lay hands on the Queen*; *and so shewing on what Conditions he gave the Kingdom to* Philip *of* Spain. This and more you may see in *Thuanus*.

And yet some of our Juglers that say they are no Papists, perswade the world that Papists hold not the deposing of Princes, nor absolving their subjects from the Oaths of fidelity; and that the Spanish invasion was meerly on Civil accounts, and that they expected not any English Papists to assist them: with other such impudent assertions.

Even *Dominicus Bannes* (one of the best of them) *in Thom.* 22. *qu.* 12. *art.* 2. saith that [*Quando adest evidens notitia*, &c. i.e. *When there is evident knowledge of the crime, subjects may lawfully exempt themselves from the Power of their Princes, before any declaratory sentence of a judge, so they have but strength to do it.*] Adding to excuse the English Papists for being no worse, that [*Hence it follows that the faithfull* (*Papists*) *of* England *and* Saxony *are to be excused, that do not free themselves from the power of their Superiors, nor make war against them*: *because commonly they are not strong enough to manage these wars, and great dangers hang over them.*] *Princes may see now how far the Papists are to be trusted*: *Even as far as they are sufficiently disabled.*

And their *Augustl. Triumphus* saith (*de Potest. Eccles. qu.* 46. *art.* 2.) [*Dubium non est quin Papa possit omnes Reges, cum subest causa rationabilis deponere*] i. e. [*There is no doubt but the Pope may depose all Kings, when there is reasonable cause for it*] Is not this a *Vice christ*, and *a Vice-ged* with a witness?

Add but to this, that the Pope is Judge when the cause is Reasonable; (for no doubt but he must judge, if he must execute;) and then you have a Pope in his colours, even in his Universal Soveraignty Spiritual and Temporall.

And (as I said before from *Suarez* and others) when the *Pope hath deposed a King, any man may kill him.* I will not trouble you with *Mariana's* directions for poysoning him, or secretly

cretly dispatching him (*de Reg. instit. lib.* 1. *cap.* 7.) *Suarez* his moderate conclusion is enough (*Defens. fid. Cathol. li.* 6 *c.* 4. *sect.* 14.) [*Post sententiam*, &c. *After sentence past he is altogether deprived of his Kingdom, so that he cannot by just title possess it; therefore from thence forward he may be handled as a meer tyrant; and consequently any private man may kill him*] O Learned *Suarez*! No wonder if you and your Profession be dear to Princes; and if *Henry* the fourth of *France* took down the Pillar of your infamy, and received you into his *Kingdom* and *Heart* again? No wonder if the Venetians at last have re-admitted you, to procure some aid against the Turk.

I will conclude with one Testimony of a Roman Rabbi (cited by Bishop *Usher*, who knew his name, but would not do him the honour to name him.) It is, *B.P.* ἐξ ϖσ. *Epistol.* J.R. *impres. an.* 1609. Who hath excused the Powder-Plot from the Imputation of cruelty, [*because both Seeds and Root of an evil herb must be destroyed*] and doth add a derision of the simplicity of the King in imposing on them the oath of Allegiance, in these most memorable expressions, worthy to be engraven on a Marble Pillar [*Sed vide in tanta astutia, quanta sit simplicitas!* &c. *But see what simplcity here is in so great craft! When he had placed all his security in that Oath, he thought he had framed such a manner of oath, with so many circumstances, which no man could any way dissolve with a safe conscience. But he could not see, that if the Pope dissolve the Oath, all its knots, whether of being faithfull to the King, or of admitting no Dispensation, are accordingly dissolved. Yea I will say a thing more admirable. You know I believe, that an unjust Oath, if it be evidently known to be such, or openly declared such, obligeth no man. That the Kings oath is unjust, is sufficiently declared by the Pastor of the Church himself. You see now that the Obligation of it is vanished into smoak, and that the bond which so many wise men thought was made of iron, is less then straw.*]

These are the words of Papists themselves. From their published writings we tell you their Religion.

I know they will here again tell us abundance of false accusations of the Protestants, such as [*the Image of both Churches*] heapeth up; and they will tell us of our *war*, and *killing the King in* England. But of this I have given them their answer before.

before. To which I add, 1. The Proteſtant doctrine expreſſed in the Confeſſions of all their Churches, and in the conſtant ſtream of their writers, is for obedience to the Soveraign Powers, and againſt reſiſting them, upon any pretenſes of Hereſie, or Excommunication, or ſuch like.

2. The wars in *England* were raiſed between a King and Parliament, that joyned together, did conſtitute the Higheſt Power; and upon the lamentable *diviſion* (occaſioned by the Papiſts,) the people were many of them uncertain which part was the Higher, and of greateſt Authority: ſome thought the King, and others thought the Parliament, as being the *Repreſentative* body of the people (in whom Polititians ſay is the *Majeſtas Realis*,) and the *Higheſt Judicature*, and having the *chief part in Legiſlation*, and *Declaration what is juſt or unjuſt*, *what is Law and what is againſt Law*: Had we all been reſolved in *England* which ſide was by *Law the Higher Power*, here had been no war. So that here was no avowed reſiſting of the *Higher Powers*. None but a Parliament could have drawn an Army of Proteſtants here under their banner.

3. And withall that very Parliament (conſiſting of Nobles, Knights, Gentlemen and Lawyers, who all declared to the people, that by Law they were bound to obey and aſſiſt them) did yet profeſs to take up offenſive Arms only againſt Delinquents, or rather, even but defenſive againſt thoſe men that had got an Army to ſecure them from Juſtice: And they ſtill profeſſed and vowed fidelity to the King, which, as I have ſhewed, they manifeſted to the laſt of their power, till they were impriſoned and ſecluded. Read Mr. *Trins* Speech for Agreement with the King: and read the writing of the *London* Miniſters preſented to the General, and publiſhed againſt the Kings death: and Read the Vindication of the ſecluded members, and read the Paſſages of the war with *Scotland*, and of the Impriſonment of many *London* Miniſters, and of the death of Mr. *Love* and others: and tell me whether you can do men greater wrong then to defame them for being cauſers of that which they diſowned, though it coſt them the loſs of Liberty, Eſtate, or Life.

4. And really if you take either Vaniſts or Levellers (who were the chief agents in this) for Proteſtants, you may as well

say that Papists are Protestants. The world knows that the Prayers, the Petitions, Protestations, and other endeavours of the Protestants, even the Presbyterians, was for the preventing the death of that King, how ever many of them disliked his course, and joyned with the Parliament against his adherents. This is the very truth, which they that have been eye witnesses all along have good reason to know, whatever any Papist say to the contrary.

5. And what Protestants be they that give power to any man on earth to depose Princes, and give their Kingdoms to others; or to disoblige all their subjects, and warrant them to kill them, and dispense with oaths, and turn them all into smoak and straw as yours do?

Renounce your treacherous Principles, and we will cease to charge you with them. Let a General Council and Pope but Decree the contrary to what the forecited Pope and General Council have Decreed, or else do you all declare that you think this Pope and Councill erred, and then we will shake hands with you; for then you will either cease to be true Papists, or at least become tolerable members of humane societies. Why doth not the Pope himself at least condemn these doctrines, if really he disown them? The case is too plain.

Chap. XLIX.

Detect. 40. THeir last course when all other fail, is, *To turn from Fraud to Force, and open Violence, stirring up Princes to wars and bloodshed*, that they may destroy the professors of the Reformed Religion, as far as they are able, and do that by flames and sword, by halters, and hatches, which they cannot do by Argument? Hence have proceeded the bloody butcheries of the poor *Waldenses* and *Albigenses*, formerly and now again of late; and the wars in *Bohemia*, the League and wars, and Massacres in *France*, the desolating wars of *Germany*, the plots, invasions and wars in *England*: Most of the flames in *Christendom* of late ages have been kindled for the Pope by his Agents, that he might warm him by that fire that others are consumed by. Hence his own pretenses to the Temporal Sword,

Sword, and so many volumes written to justifie it, and so many Tragedies acted in the execution. And yet these men cry up *Antiquity and Tradition.* I wonder what Bishop in all the world for above three hundred years after Christ, did ever claim or exercise the temporal sword, as much as to be a Justice of Peace? nay it was their judgement that it did not belong to them. Neither the Pope nor any Bishop on earth, as such, hath any thing to do with the coercive power of the sword; nor may not inflict the smallest penalty on body or purse, but only guide men by the Word of God; and the utmost penalty they can inflict is, to excommunicate them. And they have nothing to do to destroy men, when they have excommunicated them, nor to cause the Magistrate to do it: but rather should still endeavour their Conversion. *Synesius Epistol.* 57. against *Andronicus* saith as followeth [ὅτι πολιτικὼ, &c. *To join together secular government with the Priesthood, is to tye together things that are incoherent (or such as cannot be tyed together) The old times made the same men Priests and Judges: For the Ægyptians and Hebrews did long make use of the Government of Priests. But afterward, as seems to me, when Gods work began to be done in an humane manner, God separated the two sorts of life, and one of them was made sacred, and the other appointed for Rule and Command. For some he turned to these Materiall (or common, secular) things, and some he associated with himself: The former were appointed for secular business; the later for prayer. But from both doth God require that which is honest (or Good.) Why then dost thou revoke this? Why wilt thou conjoin what God hath separated? Who wouldst not have us indeed to do the work of secular Rulers, but by doing it to deprave (or marr) it; then which what can be more unhappy? Dost thou need a Ruler? (or Patron) Go to him that manageth the Laws of the Commonwealth. Dost thou need God in any thing? Go to the Bishop (or Priest) of the City: not that thou shalt be sure there to have all that thou desirest, but that I will afford thee the best assistance that I can (or will do my best in it.)* So far *Synesius*: Which I wonder how *Petavius* could pass over without some distorting observation, considering how low it treads the Roman Kingdom. But *Baronius* had the cunning as to extract even from hence some advantage to his cause, even to shew the Power that Pastors have to excommuni-

cate Rulers (*ad An.* 411.) as *Synesius* with the Council did *Andronicus*. But 1. He went not out of his own circuit to play the Bishop in other mens Dioceſs. 2. Much leſs did he take up the Temporal Sword againſt him, but diſclaimeth and deteſteth any ſuch thing. Why doth not the Pope when he hath paſt his Excommunications, content himſelf that he hath done his part; but he muſt excite Princes, yea force them to execute his rage, and fall upon the Lives and Dominions of ſuch Princes as he will call Heretical? He knows how ſmall account would be made of his brutiſh thunderbolts, if he had not a ſecular Arm to follow them: Nay why is he and many of his Cardinals and Biſhops, ſecular Princes themſelves? Why joyneth he thoſe Functions of Magiſtracie and Prieſthood which *Synesius* here tells us God hath ſeparated, and made incoherent in one and the ſame perſon? Let the Pope uſurp what Eccleſiaſtical power he pleaſe, he would not ſo much diſturb the Church by it, if he did not ſecond it by another power. It is violence that he truſteth too. He knows if it were not for Arms and Violence, he would ſoon be ſpewed out by the Chriſtian world. And yet many of his followers that ſeem more moderate, confeſs he hath nothing to do as Pope with any but the Spiritual Sword (which works no further then Conſcience doth conſent and yield.) And yet his Kingdom ſtandeth on thoſe legs, which the doctrine of theſe more moderate men do diſown.

The ſame doctrine alſo *Bernard* taught the Pope himſelf. *Ad Eugen. P. R. de Conſiderat. l.* 2. Saying [*Quid tibi dimiſit S. Apoſtolus?* &c. *What did the holy Apoſtle leave thee? Such as I have faith he, that give I to thee: And what was that? One thing I am ſure of; it was not gold, nor ſilver, when he ſaid himſelf, Silver and gold have I none. If thou canſt claim this by any other title, ſo let it be; but not by Apoſtolical right: For he could not give thee that which he had not: ſuch as he had, he gave, a care of the Churches, but did he give thee a domination? Hear himſelf* [*Not as Lords (or Ruling as Lords) ſaith he, in the Clergy (or heritage) but as examples of the flock. And leſs thou think that he ſpoke it only in humility, and not in verity, it is the voice of the Lord himſelf in the Goſpel: The Kings of the Gentiles rule over them, and they that have*

power

power over them, as called Benefactors, (or Bounteous) and he inferreth [But] you shall not be so] It is plain, that Domination is forbidden the Apostles. Go thou therefore, and usurp if thou darest, either Apostleship whilest thou Rulest as a Lord, or a Lordly Rule (or Domination) while thou art Apostolick. Plainly thou art forbidden one of the two: If thou wilt have both alike, thou losest both.] So far *Bernard*. By whose verdict the Pope and his Bishops are deprived of both; by grasping at both long ago.

Nay the Pope makes himself a Temporal Prince in every Princes Dominion on earth, where he is able to do it, and takes all the Clergy out of their Government into his own. So that actually he hath dispossessed them of part of their Dominion already, by taking so considerable a part of their subjects from under their power, yea and those that have so great an influence upon all the rest: What by publick Preaching, and Church-governing, and secret Confessing, and dependance on them for the Sacraments, one would think it should be no hard matter for a *Romish* allowed numerous Clergy, to be Masters of any Kingdom where they are. And thus Princes are more then half conquered already, without a war. If any believe not that the Pope doth not thus exempt his Clergy from the secular power, it is because he knows not their most notorious principles and practises. Nay even in *England*, in King *Charles* his Articles for the *Spanish* match, the Pope had the confidence to demand this Prerogative, and therefore himself added to the sixteenth Article, which freed them from Laws about Religion, [*Ecclesiastici verò nullis legibus subjaceant, nisi suorum superiorum Ecclesiasticorum*] that is [*Ecclesiastick persons shall be under no Law, but of their Superiour Ecclesiasticks (or Churchmen)*]. Is not this plain *English*? See *Prins Introduct. p.6.* So that no Church-man must be under any Law of the Land, or Government of Secular Princes. And when they have such a strength in our own Garrisons, a forreign Enemy is easily let in. To the exciting of whom they will never be wanting, having their Agents in one garb or other at the ears of the Princes and States in Christendom, and of most of the Great and Noble persons that are deeply interessed in the Government. Yea, and with Infidel Princes sometimes, as *Cyril* the Patriarck of *Constantinople*

tinople proved, to the loſs of his life, for being ſo much againſt the Papiſts. And the more cauſe have all Chriſtian Princes and States to be vigilant againſt theſe incendiaries, 1. Becauſe they truſt to War and Violence, and build their Kingdom on it, and therefore ſtudy it day and night. 2. And becauſe they have ſuch a frie of politick Jeſuites all abroad continually upon the deſign; whoſe contrivances and endeavours are day and night to bring Princes and Nations to their will, and to kindle diviſions and wars among them to attain their Ends. They make a trade of this imployment. And expert prepared men, that follow a buſineſs all their days, are like enough to make ſomething of it at laſt; eſpecially while others ſleep, or ſilently look on, and let them alone to play their game. If the Papiſts can but get into the Saddle, either by deceiving the Rulers, or Commanders, or by bringing forreign force againſt us, they will give us leave to diſpute, and write, and preach againſt them, and laugh at us that will ſtand talking only, while they are working: And when the Sword is in their hand, they will ſoon anſwer all our Arguments, with a fagot, a hatchet, or halter; *Smithfield* confuted the Proteſtants, that both the Univerſities could not confute. Their Inquiſition is a School where they diſpute more advantagiouſly then in Academies. Though all the Learned men in the world could not confute the poor *Albigenſes*, *Waldenſes* and *Bohemians*, yet by theſe Iron Arguments they had men that preſently ſtopt the mouths of many thouſands, if not hundred thouſands of them: Even as the Mahometans confute the Chriſtians. A Strappado is a knotty Argument. In how few days did they confute thirty thouſand Proteſtants in and about *Paris*, till they left them not (on earth) a word to ſay. In how few weeks ſpace did the ignorant *Iriſh* thus ſtop the mouths of many thouſand Proteſtants? Even in *Ulſter* alone, as is ſtrongly conjectured, by teſtimony on Oath, about an hundred and fifty thouſand men were mortally ſilenced: Alas we now find that the poor *Iriſh* commonly know but little more of Chriſt, but that he is a better man of the two then Saint *Patrick*: And therefore how long might they have been before they could have ſilenced ſo many Proteſtants any other way? There's nothing like *ſtone-dead*, with a Papiſt. They love not to tire themſelves with Diſputes, when the buſineſs may be ſooner and more ſucceſsfully diſpatcht. Well,

Well, seeing this is the way that they are resolved on, and no peaceable motions will serve for the preventing it, all men that have care of the Church and Cause of Jesus Christ, and the happiness of their posterity, have cause to stand on watch and guard: Not to be cruel to them (leave that to themselves,) but to be secured from their cruelty. I should be abundantly more earnest then I am, to press all men to such a patience and submission in Causes of Religion, as leaves all to God alone, but that we all see how the Papists are still at the dore with the Swords in their hands, and watching for an opportunity to break in. And if in modesty we stand still and let them alone, they will give us free leave when they have the day, to call them Traytors, or perfidious, or what we please. Let loosers talk: Let them have the Rule, and then make the best you can of your Arguments. If they can once get *England* and other Protestant Countries, into the case of *Spain* and *Italy*, their Treachery shall not be cast in their teeth; for they will leave none alive and at liberty to do it. When we see in good sadness that it is Navies, and Armies, and stabbings of Kings, and Powder-plots, and Massacres that we have to dispute against, it's time to be able to Answer them in their own way, or we lose the day. It is not a good Cause, or wit, or learning, or honesty, that will then serve turn. I know God is al-sufficient for his Church, and in him must be our Trust: But he requireth us to expect his blessing in the use of lawful probable means. He can give us Corn without plowing, and sowing: but we have little reason to forbear these and expect it: He can Convert men without preaching: But yet the blessing of God doth presuppose *Pauls* planting, and *Apollo's* watering. He can Rule and Defend us without Magistrates, but it is not his appointed way. And he can save us from deceitful bloody men, without our care, and vigilancy and resistance: but it is not his ordinary appointed course in which he would have us look to him for deliverance.

And therefore in the Name of God let Princes and Parliaments be vigilant: for they watch for the outward security of the Church and Common-wealth (as Ministers do for our spiritual wel-fare) as those that must give account. And let the people take heed what Parliament or Magistrates they choose:

And let all that love the Gospel, and the prosperity of the Christian world, and of their posterity, have their eyes in their head, and take heed of that bloody hand, that hath in *England*, *Scotland*, *Ireland*, *France*, *Savoy*, *Low-countries*, *Germany*, *Bohemia*, &c. already spilt so many streams of Christian blood. If the Wise, the Learned, Moderate Lord *du Plessis*, was so zealous for the *Lawfulness of Necessary Defence*, as *Grotius* chargeth him, as to put it into his *Testament*, (whom he makes also the Author of *Junius Brutus*, I know not on what ground) doubtless he knew with whom he had to do, and thought that every *Guisian League* was not a Law of God or of the King.

Some Princes think that it is their safest way to please the Pope and Jesuites, and so will be Papists, on the terms as some of the *Indians* worship the Devill, because he is so naught, that he may not hurt them. But these men were wiser, if they understood, that the malice of Infernal Spirits is not to be avoided by pleasing them, but by resisting them. They are too bad to be ever pleased by any means, but what will be your utter ruine: And they are not stronger then the Devil himself, who will flie if we resist him. If the *best* were not the *most Powerful*, what would become of the world? And if God be stronger then the Devil, *he* should rather be pleased then the Devil; for he is able to defend you from the Devils displeasure: and he is most able to hurt you if you be dispisers of his power: which Justice will effect more certainly on the bad, then Satans malice can do upon the good. Men think themselves wise, that shift for their safety by carnal and unlawful means: But they shall all find at least, that plain honesty is the best policy, and the favour of God the best security, and a life of faith the most prudent life; and that shifting for your selves in unbelieving ways, is the greatest folly. It is the design of the Papists by the strokes of *Clements*, *Ravilliacks*, *Vanxes*, and such others, to terrifie Princes, that they may not dare to resist them, but may see that they have no hold of their lives while they are under their displeasure. But yet such as have most displeased them have scaped best. It is recorded by one, that the great King *Henry* of *France*, being perswaded to stand it out against the Jesuites, answered, [*Give me security for my Life then*] And what a security did he find in his unbelieving way?

A thou-

A thousand pitties it is that Protestant Princes should not be united among themselves, that they might be strengthened for their joynt Defense; But that the envious man should be able so far to over-wit them, as to sow among them the seeds of war, while they sleep, or selfishly mind their own affairs and intereſts: And a greater pitty and shame it is, that the Ministers of the Gospel of peace should be the causes of these divisions, or should not do their best to heal them: But it is the greatest shame of all to us, that so many years experience of the calamitous effects of our Divisions, and so much industry of many worthy peaceable men, should do no more to a fuller Reconciliation then yet is done. The names, and pacifying Labors of such as *Duraus*, *Davenant*, *Hall*, *Merton*, *Usher*, *Hayne*, Dr. *Morin*, *Amyraldus*, *Hottonus*, *Conradus*, *Bergius*, *Johannes Bergius*, *Georgius*, *Calixtus*, *Jerem: Burroughs*, and many more that have laboured for peace, do live as Monuments of their honor and our dishonor, and do reflect much shame upon the faces of those Reformed Ministers and Churches that after all this are so much unreconciled; yea, that are not by the strongest motives and perswasives, so much as excited to zealous endeavours for the healing of our sad division; no nor some of them restrained from the passionate prosecution of their increase.

If yet any Papist, believing such false Histories as [*the Image of both Churches*] doth contain, or really finding any Protestants culpable, shall say, that we are as bad as they in wars or cruelty, and that *Illiacos intra muros peccatur, & extra.* I again reply, 1. That true History and experience tells the world, that there is no comparison between their excessive cruelties and ours. 2. Yet it is none of my desire or intent, to defend any person or people that have been truly guilty in the least degree. 3. Our doctrine is against that which theirs doth own. 4. If either our Doctrine or practise have been amiss, we desire reproof and information, and are willing to reform them. The Word of God being our only Rule, if it appear that we have in any point misunderstood it, we desire nothing more then to be rectified, and then we shall confess our former faults before the world, and promise reformation. For our Principles fix us not in Sin or Error. But the Papists are fixed in their Errors,

and think there is a neceſſity lyeth on them never to amend. Now the Pope and a General Council hath already decreed that the Pope may depoſe Princes, and Abſolve their ſubjects, and give their Lands to others; to amend this abominable error, is with them to give away all their cauſe, and to ceaſe to be Papiſts. So that all Princes and People muſt neceſſarily deſpair of their amendment.

Chap. L.

Some Propoſals for a (hopeleſs) Peace.

IT is A Defenſive conflict that I have been hitherto managing; This work is put upon us by our adverſaries. But in the concluſion I will add a few words of that which enticeth by its amiable aſpect, and which we gladly follow, without importunity or conſtraint. And were our *Power* but anſwerable to our *Deſires*, we would ſoon put an end to theſe contentions of the Church, without the hurt of any of the Diſſenters: Yea did there appear but any conſiderable *Hopes* of ſucceſs, I ſhould venture to be more large in Propoſals to that end. But when wiſer men, of greater intereſt can do no good, and the caſe appeareth as next to deſperate, a few words may ſuffice to ſatisfie my own conſcience, and to pleaſe my mind with the mention of a Peace, and to help ſome others to right Diſpoſitions and Deſires, though we have never ſo little expectation of ſucceſs.

And in order to what follows, I muſt firſt deſire every Reader rightly to underſtand the meaning and deſign of all that I have hitherto ſaid. It is but to be a neceſſary help to the Diſcovery of the Truth, and the confutation of the contrary errors, and the juſt defence of the doctrine of Chriſt, and of his Churches. I ſolemnly proteſt that it is none of my deſign or deſire, 1. To make any believe that the Difference is wider between us and the Papiſts then indeed it is. Nay I am ſatisfied that in many doctrinall points it is not ſo great as commonly it is taken to be by many, if not moſt, on both ſides: as in the points of certainty of

of Salvation, of Pardon, of Juſtification, of Works, of Faith; and in almoſt all the controverſies about Predeſtination, Redemption, Free-will, the work of Grace, *&c.* The Dominicans in ſence agree with the Calviniſt (as they call them) and the Jeſuites with the Lutherans and Arminians: and ſo in divers other points. The divers underſtanding of words among us, and the weakneſs and paſſions of Divines, and a baſe fear of the cenſures of a party, hath occaſioned may on both ſides to feign the differences to be much wider then indeed they are: ſo that when an *Alvarez*, a *Bannes*, a *Gibieuf*, have ſpoken the ſame things as the Proteſtants do, they are preſently fain to pour out abundance of unworthy ſlanders againſt the Proteſtants, for fear of being accounted Proteſtants themſelves. And to ſhew their party how much they differ from us, they muſt feign us to be monſters, and to hold that which commonly we abhor: And ſome Proteſtants are too blame alſo in ſome meaſure in this kind. This unchriſtian dealing will gripe the conſcience, when once it is awakened. Let me be rather numbred with thoſe that are ambitious to ſeem as Like to all the Churches of Chriſt, and as much to agree with them, as honeſtly and poſſibly I may, what party ſoever diſtaſte that union and agreement. And let my ſoul abhor the deſire of appearing more diſtant and diſagreeing then we are, what cenſures ſo ever I may incur. Our ſtudents would not ſo ordinarily read *Aquinas*, *Scotus*, *Ariminenſis*, *Durandus*, *&c.* if there were not in them abundance of precious truth which they eſteem. How neer doth Dr. *Holden* come to us in the fundamental point of the Reſolution of our faith? How neer come to the Scotiſts to us in ſence, about the point of Merit? and *Waldenſis* and others yet neerer? How neer comes *Contarenus* to us (and many more) in the point of Juſtification? How neer comes Cardinall *Cajetan* to us in the Liberty of diſſenting from the Fathers in the Expoſition of the Scriptures? and ſo doth *Waldonate* and many another. How neer comes Cardinal *Cuſanus* (*lib. de Concord.*) to us, even in the Eſſential point of difference, about the Original and Title that *Rome* hath to its ſupremacy? How neer comes *Gerſon* to us in the point of Venial and Mortal ſin? perhaps as neer as we are to our ſelves. How neer come the Dominicans and Janſenians to us in the points of Predeſtination, Grace and Free-

will? For my own part, I ſcarce know a Proteſtant that my thoughts in theſe do more concur with, then they do with *Janſenius*, (that is indeed, with *Auguſtine* himſelf.) There are very few points of the Proteſtant doctrine, which I cannot produce ſome Papiſt or other to atteſt (and eaſily thus be even with Mr. *Brerely*, upon fairer terms then he deals with us.)

2. I do alſo proteſt that it is none of my deſire or deſign, to create any unjuſt Cenſures of the final ſtate of Papiſts in any Readers: nor to perſwade men that they are all damned, or that there are no honeſt godly men among them. When I read ſuch writers as *Gerſon*, *Barbanſon*, *Ferus*, and others, I am fully ſatisfied that there are many among them (how many God only knows) that truly fear God, and are ſanctified gracious people, with whom I hope to dwell for ever. And therefore I think it my Duty not only to forbear unjuſt Cenſures of them, but alſo to love them with that entire ſpeciall Chriſtian Love by which Chriſt would have us known to be his Diſciples; and to perſwade all others to do the like. Though ſtill I am conſtrained to ſay, that in my ſmall acquaintance with them, I find no compariſon between the Engliſh Papiſts and our Churches in point of Holineſs. I would they were much better.

3. I do alſo proteſt that it is not my deſire or deſign to make any innocent Papiſt to be accounted guilty of the faults of others which he diſowns.

4. Nor is it any of my deſire or deſign to provoke the Magiſtrate to any cruelty or injuſtice towards them; nor to lay any penalty on them, but what is truly of neceſſity for the ſafety of himſelf and the Common-wealth, and a juſt reſtraint of them from perverting others, and doing miſchief to the ſouls of men, as I ſhall open more at large anon.

5. Nor is it any of my deſire or deſign to make the generality of them unjuſtly more odious with Rulers or People, then the meaſure of their corruptions do deſerve: Or to hide any of their vertues, or deprive them of any honour which is their due. This much my conſcience witneſſeth of my intents; though I know the partial will hardly believe it, when they feel themſelves ſmart by that Contradiction which they have made neceſſary for our own defence. And this I thought neceſſary to premiſe,

before

before I lay down the following Propoſals, that prejudice and paſſion do not turn away men eyes, or cauſe them to miſinterpret them. For it is prejudice, partiality, and faction, that hath hitherto fruſtrated all ſuch Propoſals and attempts.

Chap. LI.

THere are five ſeveral Degrees of Peace which lye before us to be attempted between the Roman and Reformed Churches: We ſhall begin with the higheſt, and upon ſuppoſition of the failing of our Deſigns for that, come down to the next, and ſo to the Loweſt.

1. The firſt Degree of Peace to be Intended and Deſired is, *That we may ſo far Agree, as that we may hold perſonal Communion in the ſame Aſſemblies, in the worſhip of God, and live under the ſame particular Paſtors.*

2. If that cannot be attained, the next Degree deſirable is, *That we may hold a Catholick Chriſtian Communion in ſeveral Aſſemblies, under ſeveral Paſtors, acknowledging each other the true Churches of Chriſt and joining in Synods when there is need, or at leaſt, giving each other, as Chriſtian Brethren, the right hand of Fellowſhip.*

3. If that may not be attained, the next Degree deſirable is, *That we may take one another for Chriſtians and Churches of Chriſt, though under ſuch corruptions as we think we are bound to diſown by denying the preſent exerciſe of Communion: as we do with particular Offendors, whom we only ſuſpend, but not condemn.*

4. If this much may not be had, but we will needs excommunicate each other abſolutely, the next degree of Peace deſirable is, *That we may at leaſt ſo far regard the common truths that we are agreed upon, and the ſouls of the people, as to conſult on certain terms on which we may moſt peacably mannage our differences, with the leaſt hatred, and violence, and diſturbance of the Peace of Chriſtendom, and with the leaſt impediment to the generall ſucceſs of thoſe common truths that we are all agreed in.*

5. If this may not be attained, the loweſt Degree deſirable is, *That at leaſt we may take each other for more tolerable adverſaries*

faries then Mahometans and Infidels are, and therefore may make a common Agreemtn: to ceaſe our wars and blood-ſhed, and turn all our Arms againſt the great and common enemy of the Chriſtian name.

Were it not for the Devill, and wicked minds, all theſe might be attained: but if men be not themſelves incarnate Devils, we may expect the laſt. And underſtand that the terms of the loweſt Degrees are all implyed in the Higher.

And now for the Higheſt and moſt deſirable Degree of Peace, *viz.* That we may meet in the ſame Aſſemblies, under the ſame Paſtors, there is ſo little probability that ever it ſhould be accompliſhed, and withall the various apprehenſions of Chriſtians doth make it ſo neceſſary to bear with one another in this, that I ſhall ſay but little of it, as knowing that I am like to loſe my labor. Only this much concerning the terms.

If you will impoſe no more in point of Belief, as neceſſary to Salvation, but what is contained in the holy Scriptures, yea and in the three Creeds, and four firſt General Councils; and will leave the Paſtors of the particular Churches to worſhip God according to the Rule of the holy Scriptures, prudentially themſelves determining of meer Circumſtances left to their determination; according to the general Rules, of Order, Decency and Edification, and bearing with a difference herein according to the different ſtate of the Churches or judgement of the Paſtors, this is the only probable way to bring us to this higheſt degree of Peace. Though according to this courſe, men ſhould be left to ſome liberty to joyn with what particular Congregation they ſee beſt, and ſo would moſt commonly joyn with thoſe that are neereſt to their own judgement; yet the minds of moſt would be ſo mollified by mutual forbearance, and by being ſatisfied in the way that is thus commonly agreed on, that they would not ſcruple to joyn with one another in worſhip in the ſeveral Aſſemblies.

And here I ſhall further add, that if theſe terms cannot be yielded to, yet all that will yield to the terms of the next Degree of Peace, may be admitted *into our Aſſemblies*, though we cannot joyn with them in theirs. For the Papiſts have much more in the *manner* of their worſhip to keep *us* back, then we have in *ours* to keep them back. For *their* errors lie in *Exceſs*, and they ſuppoſe *ours* to lie but in *Defect*. Now Conſcience

may

may well yield to perform one part of a duty when it cannot perform the rest: But it can never yield to commit one actual sin, by doing what is forbidden by God. *E. G.* If the Papists think that we sinfully omit the Sacrament of extream unction, they may nevertheless be present at the Sacrament of Baptism. If they think we preach not all the truth that we ought, they may nevertheless hear and receive that which we do preach. But in their Assemblies we must do those positive actions which our Consciences tell us are sins against God. And therefore unless they will yield (as they will not) to the abovementioned terms, we cannot joyn in their Assemblies; but upon the terms in the next Chapter we can admit them into ours.

But if the Churches have not a necessary Liberty in this, they will never agree, but be still breaking into pieces, or persecuting one another, to force men to joyn with such Assemblies as best please them that bear the Sword. Though we readily grant that to hear and learn the principles of Religion, and submit to the state and duty of Catechumens, men may with less inconvenience be forced, and ordinarily should so be.

Chap. LII.

The second Degree of Peace desirable, below the former, is, *That if we cannot live under the same particular Pastors, and joyn in the same Assemblies, yet we may hold a distant Catholick Communion in several Assemblies, without condemning or persecuting one another*; and may *afford the special Love of Christians to each other.*

This will not be done as long as we take each other for Hereticks; and therefore the causes of those censures must be removed, partly by a neerer agreement in our Principles, and partly by a greater Moderation in our Censures of one another. And this a man would think among Christians might be obtained. The terms on which it must be had are these.

Suffer us to confine our selves in Worship and Church-government to the Word of God; and the Determination of our particular Churches or Pastors about meer Circumstantials left to their de-

termination, and do you confine your selves accordingly, or not extending your practise beyond the Canons of the four first General Councils, and the rest called [Canones Ecclesiæ Universalis] *(published by* Justellus, Tillius, *or the* Codex Dionysii Exigui) *and for matters of Faith, we will all profess to receive the Scripture, and what ever is contained in the said Councils and the three Creeds, and to insist upon no more as necessary.* And on these terms we may live in Love as Brethren.

Here note, 1. That in matter of Faith we will not be bound to take more then is in the Scripture, and yet we will take all as aforesaid that is in the Creeds, because we are perswaded that there is no more then is in the Scripture. 2. We will not tie each other to profess on what Grounds we receive the Doctrine of these Creeds and Councils. If you receive it as Tradition superadded to Scripture, and if we receive it as being the same with Scripture Doctrine, or a meet Exposition of it, we will leave each other in this without examination to their liberty, as long as it is the same things that we believe. 3. In matters of *Worship and Government* we may not be *compelled* to take in all that is in all these Councils; but only we will promise *not to go beyond them*, and take in any more, and so shall you: so that if some of us confine our selves to the *Holy Scripture*, and others will go further, as far as all those Canons do extend; we will yield to live as Brethren in Christian Love, and forbear the censuring of one another. And herein you may well condescend to us, when in many things you have cast off the Canons of those Councils your selves; and abundance of them concern not our times or Countries, and so many of your own Writers confess that all things necessary to Salvation are in the Scriptures, and that Canons are mutable, and Churches may vary in these lesser things.

Chap. LIII.

COuld the former terms of Peace be yielded to, it would be happy for the Churches; and I am perswaded were it not for the *Italians*, the *French* would yield to them. And some Protestants will go further, and yield to *Rome*; that if Papists will

will confine their Faith, and Government, and Worſhip but to thoſe limits as the *Greeks*, *Armenians*, *Ethiopians*, &c. do, they will readily hold this Catholick Communion with them. But then we muſt ſtill remember, 1. That we will not be bound to approve of all that they do. 2. Nor ſhall they go about to force all others to riſe up to their pitch; nor do as the *Engliſh* Biſhops would have done, to ſilence and caſt out all thoſe Miniſters that will not go beyond the Scriptures. You ſhall bear with all that will be Ruled by the Scripture, and we will bear with all that will not go beyond the ſaid General Councils, or *Codex Canonum Eccleſiæ univerſalis*: Yea, and admit ſuch to our Society and Aſſemblies.

But now ſuppoſing that *Rome* will not yield to this (though me thinks *France* and other Nations may do it without them) the next Degree deſirable is, that [*At leaſt we may take one another for Chriſtians and Churches that have ſuch corruptions, as yet leave us good hopes of the ſalvation of multitudes, though we ſuppoſe ſalvation more rare and difficult where thoſe corruptions are, then where they are not, and though we are forced to ſuſpend that Communion with ſuch which with ſound members we ſhould hold.*]

And indeed the obtaining of this much Peace, requireth no more but Chriſtian Charity conducted by a right underſtanding of each other. And for my part I have already this much peace with the Church of *Rome*, and ſo have many millions more of Proteſtants as well as I: and I think the generality of them: But *Rome* hath not ſo much Charity for us: But we ſhall not anſwer nor be condemned for other mens uncharitableneſs. I need not therefore propoſe any means for that peace which we have already attained to, or may if we will. But then let this be accompanyed by the following forbearances.

Chap. LIV.

THE fourth Degree of Peace deſirable, whether the laſt mentioned be attained or not, is, [*That we may ſo far lay by our hatred, wrath, and ſtriving about the Controverted points, as to conſult together of the terms on which we may manage our*

differences with the leaſt diſturbance to the Peace of Chriſtendom, and the leaſt diſadvantage to the Truths that we are agreed in, and to the peoples ſouls.]

Religious Reaſon muſt needs confeſs the Reaſonableneſs of this propoſal in the General: But all the difficulty lyeth in the particulars. If you ask me what the particular terms are on which we ſhould agree, I anſwer, There are many at hand, that Reaſon muſt needs approve of; but becauſe there is no likelyhood of accepting them, I ſhall ſpare the labour of propoſing them. And the rather, becauſe we have much ado to agree on this much among our ſelves, or the Papiſts among themſelves: with what hope can we move that the Agreement ſhould be Univerſal? But this much I may propoſe, 1. *That a Conſultation of the Agents of Chriſtian Princes and Divines might do much to further ſuch a thing. And till that can be had, ſome few of the more Peaceable Princes and Divines ſhould lead the way, and give the reſt a good example.* 2. *And that an Univerſal Liberty of Conſcience, with neceſſary reſtrictions, might be a probable way.*

Where note, 1. That it is an *Univerſal Liberty* only that we move for, or at leaſt *en equal terms*. It is not that the Papiſts may have *Liberty in England*, and we have none in *Spain* and *other Countries*. The Author of the *Image of both Churches* maketh a long and ſubtile perſwaſive for *Liberty of Conſcience*: But where would he have it? Let them take this equal motion, and yield to it if they dare. Let the Proteſtants have liberty in *Italy*, *Spain*, *Flanders*, *Portugal*, *Anſtria*, *Bavaria*, &c. and we ſhall conſent that the Papiſts have as much Liberty in *England*, *Holland*, *Sweden*, *Denmark*, &c. But it muſt in reaſon be *on equal terms*. Yet this advantage we know they have, that their Agents and Miſſionaries are incomparably more *numerous* then ours, by reaſon of the multitude of their Fryars, Jeſuites, *&c.* and their doctrines are more ſuitable to corrupted nature, and carnal intereſt, and the people are more engaged by worldly obligations to their ways: And yet we are ſo confident of the Power of Truth, that I would this Propoſal were accepted. The Bible it ſelf without any Preachers, would ſhrewdly ſhake the Kingdom of the Pope, where men have liberty to uſe it.

2. The limitations of this Liberty are, 1. That one party have no more of it then the other. 2. That it extend not to allow a diſturbance

disturbance of Ministers and Churches in Gods Worship, nor any unpeaceable tumultuary proceedings. 3. That no Party be tolerated under this pretence, to teach any thing against the Essentials or Necessary points that we are agrred on, nor any thing that is against the peace of the Common-wealth, or lives, or dignities of the Governors thereof.

Two parties among our selves will dislike this proposal. 1. Some will say, *If Liberty be desirable, why may not we grant it in* England, *though* Spain, Italy, *&c. will not?*

Answ. This Liberty is *not Desirable for it self*, but as a means to that end which is so Desirable. And therefore it is no further desirable then it tendeth to that end. And a partial Toleration of them, that tolerate not us, is so far from being such a means, as that it is the next way to destroy the end that we desire, it will but put our necks under their feet, and open our bosoms to their Swords, and so make our desired Peace impossible. No friend of the Gospel and Reformed Churches will prosecute that motion.

2. Others will say, *It is unlawful to grant such a Liberty to Papists, because it is false doctrine which they will preach, and Idolatry which they will exercise; and we must not do evill that good may come by it.*

Answ. We may do no evill, but we may omit that which at another time is a duty, in a season when it is no duty. To punish such offenders is a positive duty, which at all times is not a duty, but unseasonably performed is a sin. For a Magistrate therefore to punish such offenders, when it apparently tendeth to hinder the progress of the Gospel, and overthrow the peace and safety of the Christian State, is not a Duty, but a sin. Would any of these Objectors be against a Magistrates releasing of a Jesuite out of Prison, in exchange for a faithful Minister of the Gospel, especially of many; as prisoners are commonly exchanged in war? If not, why should they be against the releasing of such a man to higher ends, even to save mens souls? To *give Liberty* is but to *Permit*, or *not to Hinder*, or *not to Punish*: and therefore is but the *not-doing* of a work when it is unseasonable (as Sacrifice is when God requireth Mercy.) And he that may *Permit*, or *forbear to punish*, may on a just reason *promise so to do*. So that this is but forbearing the punishing of Papists, when we cannot punish them without the exceeding hurt of the Church, and wrong to many thousand souls.

But I know I speak all this in vain, for the Pope will never consent that Protestants shall sow their seed at *Rome*, lest it quickly unneast him. But in the mean time let the Papists here confess if they be reasonable, that we have no reason to give Liberty to them, that will give none to us, or upon unequal terms. If they claim a special Title to it, as having the juster cause, we desire no more then a fair tryall of that, and let them that have the juster cause take all.

3. Another particular that should here be agreed on is this, (whether the former be consented to or not;) *That on both sides where the Teachers have any Toleration or forbearance, they may be forced by the Magistrate to teach the Ignorant people that adhere to them, the great Articles of the Christian faith (both words and sense) which we are all agreed in.* Which was Bishop *Ushers* motion to the Papist Priests in *Ireland*. *For* saith he, among the Papists *the people are suffered to perish for want of knowledge; the vulgar superstitions of Popery not doing them half that hurt, that the ignorance of those common principles of faith doth, which all true Christians are bound to learn*] (*Serm. at* Wansted, page 33.)

4. Another necessary particular to be agreed on is, that *we use not bitter invectives against each other, nor uncharitable contendings, especially in the ears of the ignorant people that have not yet learned the common truths which we agree in: but that our Debates be managed only in such Assemblies as are capable of them, and in a sober Christian way.*

5. Another is, *that such Magistrates that will not grant Toleration, may yet on both sides avoid cruelties, and inflict no more penalties for matters of meer Religious worship, then necessity shall require: and that herein they may agree upon some equality in the several Nations.* And in this let *Spain, Italy, Austria*, and the rest, for shame consent, to be as moderate as the Turk, and to shut up the doors of their bloody Inquisition.

6. *Let us all agree to renounce all Treachery and unfaithfulness against the Soveraign Powers, and all seditious disturbances of the Peace of Common-wealths.*

7. *Let those afford us the common Love of men, that think us not capable of the special Love of Christians*: and so let us Love our Neighbours as our selves, and study to do good, and not

not hurt to one another; and give over plotting to undermine one another, and destroy one anothers civil interest, and get our Neighbours under our feet. This much well practiced, would do something to the peace of the Christian world.

Chap. LV.

THE lowest Degree, that none but incarnate Devils one would think should resist is this; that if we will needs live as enemies, *yet we may remember that we have all greater enemies; and therefore let us give over our wars, and let every Nation be quietly governed by their own Laws and Soveraigns, and let us all join together against the common enemies of Christ.*

We cannot but know that much of Christs interest lyeth in our hands, and that if either party were devoured by the Turk, it would be a heavy blow to the Christian cause: If God should suffer that proud enemy to come and make a third among us, to end our quarrels, we must justifie him in his judgements; and must to our perpetual shame confess that by our proud and passionate contendings, and unpeaceblenes, and self-seeking, we did betray the Christian cause. O wonderfull stupidity and impiety of great men, and Learned men, professing so much zeal for God, that they can no more agree, nor bear in Love and Compassion with each other, nor cease their wars, when a raging potent enemy stands over them, ready to devour them both. Let the *Venetians* take the honour, and we the shame: How ever their own Intereest may engage them, yet materially their wars are more honourable then ours. The Pope is eager for a General Peace among his subjects, that they may be strenghthened to devour us: But it were an honester design, that would give him more comfort at last, to mediate a Peace among all Christians, that in this at least they might be one, to oppose the Turk, and rescue the Heritage of Christ which he hath oppressed.

And O what a blessed thing it were, if the Jesuites, Fryars and Protestants could but agree, to join together for the conversion of the poor Indians. And either preach in the same, or several Countries, without seeking the destruction there of one another;

another; yea and afford each other help: that the English, Hollanders, and others might send Preachers as well as Merchants into the Indies; and we might there contribute our endeavours to propagate the Gospel, though in our different wayes, not envying, hating and hindering each other: but remembring we all confess one Christ, though not one Vice-christ.

Conclusion.

I Have cast out these Proposals meerly to acquaint the peaceable Christian, what he should desire, that the frame of his heart may be right before God: and not with any expectation that they should be so regarded as to procure what they drive at. I am not so weak, or ignorant of the inconsiderableness of the Proposer, or of the selfishness and ungodliness of the world. But yet I may lawfully take the comfort of the most uneffectual desires and endeavours that are honest.

And for those that would have us Reconciled upon the *Grotian* terms, or upon the French Foundation of a General Council, and would have all forced, as our Bishops attempted to come over to their way, and deny Liberty to the rest, that cannot thus close with them; and all that think that the Church must have some Visible Head or Soveraign to unite in, I shall shew them their errour in a distinct Disputation, which I am publishing next to this, as a supplement: and therein I shall give them such further Proposals for a just Reconciliation, as men that are Studious of Peace may prosecute, with hope of some success.

And because I have lately met with a Paper called [*An Explanation of the Roman Catholick Belief*,] &c. which pretendeth to much moderation, in divers points; I purpose next to enquire, whether it mean as it pretends, that if it do, we may give it welcome; if not, we may Detect its Fraud: For as I should much rejoice to hear of so much amendment of the Roman Belief, which I thought had been supposed by themselves to be incorrigible; So I must confess that I am so much for plain and open dealing, that I think it my duty to help to bring their works into the Light, and try how they agree with the Truth and among themselves; that men may judge of them as they are.

FINIS.

The Second Part:

PROVING

That the Catholick Church is not a Political Body Headed by any Earthly Soveraign; nor any such Unity to be Desired or endeavoured, by any that would not Blaspheme, Divide and Destroy, under the pretence of Unity.

SPECIALLY

Directed against the Soveraignty (and Necessity too) of General Councils: to the followers of *Grotius*, and others of that Party, that at least would give them a Part in the Soveraignty with the Pope.

And propounding the true grounds and means of the Churches Unity and Peace.

By *Rich. Baxter.*

LONDON,

Printed by *Robert White*, for *Nevil Simmons*, Bookseller in *Kederminster*, *Anno Dom.* 1659.

Queſt. Whether the way to heal any Diviſions in the Churches of Chriſt be by drawing them all into One Univerſal Viſible Political Body, under One Univerſal Viſible Head or Government? Or Whether the Catholick Church be a Body ſo United and Governed? *Neg.*

Chap. I.

Shewing the Occaſion and Reaſons of this Writing, eſpecially as from the Grotians; *which are Vindicated from the frivolous exceptions of* Mr. Tho. Pierce.

I HAVE already in the firſt Part of this Book (and formerly in another) diſproved the Popes Univerſal Headſhip, and anſwered what *Bellarmine*, *Boverius*, and ſome others ſay for the maintaining of it: And it is a work already done ſo fully by *Chamier*, *Whitaker*, and many others, but moſt triumphantly and copiouſly by *David Blondell* in a French *Treatiſe in Folio de primatu in Eccleſia* againſt *Cardinal*

dinal Perron, that I need not, and therefore intend not to say much here upon that subject. But this Disputation I principally intend, 1. For the subverting of the *Foundation of Popery*, which is the supposition, that the *Visible Catholick Church must needs be united in some Humane Visible Head.* 2. To confute the Opinion of the moderate sort of French Papists and *Grotians*, that take a *General Council* to be the Legislative Head, and the Judicial Head while they are in Being; and the Pope ruling by the Laws of Councils, to be the ordinary Judicial Head. 3. To deliver some persons from a dangerous Temptation, that by *Grotius*, or his followers here in *England* are drawn into a conceit that the Catholick Church is such a Body as we here deny, and think that the unity that the Scripture so commendeth to us cannot be attained without an Universal Visible Head: which Temptation of theirs is much increased by observing the differences of Opinions in the world; which every good man doth lament, as we do all the sins and frailties that on earth accompany us in the state of imperfection. As I blame not those that desire perfect Knowledge, or Holiness; but blame them that promise it to the Church on Earth, when it is the prerogative of Heaven; and much more should blame him that would say we shall be perfectly Wise and Holy if we will but be of this Opinion, that the Church hath an Infallible Humane Head; even so I blame not them that desire perfect Concord (the Consequent of perfect Knowledge and Holiness;) for this is to desire Heaven: But I blame them that promise us this Heaven on Earth; and them much more that tell us we shall have it if we will but believe that a Pope or Council is the Universal Head; and so will condemn the Church on Earth, because it hath not attained that Celestial perfection, which they have once fancied that it may and should attain.

Concerning *Grotius* his opinion, design and great endeavours to reduce the Churches to Popery, under the pretence of a Conciliation, I have lately by the Invitation of Mr. *Thomas Pierce* given in my Evidence (I think beyond all further question) out of his own writings, in his frequent and express assertions. And *Rivet* in his *Dialysis* and his *Apologet.* and other writings hath sufficiently confuted him. The mistakes of many in their judging of *Grotius*, are caused by their supposition, that the man was the

the ſame in his firſt Conciliatory enterpriſes, and in his laſt, which is not true. He oft profeſſeth his mutations himſelf, and how apt he was to diſlike that which he had but lately thought or ſaid: At firſt he thought but of Reconciling the Proteſtants among themſelves: But afterwards his deſign was to Reconcile them with the Papiſts, and that by drawing them all to be Papiſts, that is, to unite in the Pope of *Rome* as the Univerſal Governour, ruling according to Canons and Decrees; and this he thought was the only way to the union of the Churches.

The Truth of this, and the Miſchiefs of the Enterpriſe, muſt be apprehended by him that will underſtand my endeavours in this diſpute, and eſcape the ſnare thats laid for their perverſion. And for the Truth of it, I refer you to my foreſaid writing of the *Grotian* Religion. Since which it pleaſed Mr. *Pierce* to publiſh a ſheet containing (not any thing that hath the leaſt aptitude to perſwade a rational man that Grotianiſm is not Popery, but) ſome Reaſons why he doth not, at leaſt, as yet perform the vindication, with a General profeſſion how eaſily he can do it, and make me a Winding ſheet, at leaſt as ſutable as that which I made for Popery (which when he hath confuted, I ſhall better know his mind and ſtrength) This with two or three frivolous Exceptions, and many ſwelling words of Vanity, with certain Squibs and empty jeers, according to the manner of the man, is the matter of his Advertiſement. Nothing could have been eaſier for him then to ſay [*or almoſt to ſay*, that *I am very liable, in every line*] and that his *advantages are too many*, and that I am *an advocate for the crimſon ſins of others, and an encomiaſt of my own*. Nothing more vain then his oſtentation of the mild diſcharge of his Cenſorſhip, and his ſenſleſs intimation that I take the *Virtues* of *Epiſcopal Divines*, for *glittering ſins*, when he never had a word from me of ſuch a ſence or tendency. (But *Grotians* will now be but *Epiſcopal Divines*, and their *glittering ſins*, muſt be their *Virtues*.) Becauſe I had acknowledged how civilly he dealt with me (no doubt on a ſuppoſition that I was neerer his conceits then thoſe that he had ſo copiouſly reproached,) he takes it as an acknowledgement of his moderation, as if it were the proof of a mans moderation, that he can give a civil word to any, and a while refrain abuſing one, while he is abuſing many. I am thankfull to him that ſpits in moſt mens faces, that

he ſpeaks to, that he ſpitteth not in mine; when I give a civil man no ſuch thanks. When I commend a man for not belying me, reproaching me, or otherwiſe abuſing me, as he doth others, I ſhould ſuſpect he would take it for a diſpraiſe: For I uſe not to thank good men for doing me no miſchief. His valuing the ſecurity of his own eſtate above *Davids* or *Peters* (that had ſuch ſpecial Teſtimonies of their Holineſs, and Promiſes from God, before theirs falls,) and his defending his Malignant ſins as vertues, his venemous reproaches of Puritans and Presbyterians as Proteſtants frightned out of their wits, men of ſedition and violence, and a bloody Generation, with abundance of the like, and then telling us that he meant no Puritans but ſuch (as if one ſhould ſay, the Arminians are a perfidious bloody Generation; and then ſay, Its well known that he meant no Arminians but ſuch,) theſe and ſuch like paſſages ſhew the quality of the man and his Advertiſement. He that durſt openly and frequently charge his adverſaries with ſlanders, and yet tell the world, that I [*pretend that the difference between him and his Antagoniſts is meerly Verball*] (becauſe I ſaid [*that Moſt of our contentions about thoſe points are more about words then matter, and that ſuch eager men as he and his Antagoniſt, do make themſelves and others believe that we differ much more about them then we do.*]. Is this equipollent to [*a difference meerly verball?*]) this man its like dare do the ſame by others.

But it is the buſineſs of *Grotius* upon which I am to meddle with him. And firſt he ſaith [*that on the ſame Reaſons as I conclude him a Papiſt, I muſt conclude him a Proteſtant, unleſs I think as hardly of the* Auguſtine *Confeſſion as of the Council of* Trent.] *Anſw.* I ſhall yield it, when you have proved [*that a Proteſtant is one that holdeth to the Council of* Trent, *and the New Creed by Pope* Pius, *made long after the* Auguſtine *Confeſſion, and that the Common Government in which all the Catholick Church muſt unite, is the Univerſal Headſhip of the Pope, governing according to the Canons and Decrees, and that the* Auguſtine *Confeſſion is ſo to be expounded (by fair means or foul) as ſhall be agreeable to, or conſiſtent with all this.*] We uſe not to call ſuch men as theſe Proteſtants, but Papiſts, but if this be your meaning when you call your ſelf a Proteſtant, you ſhould have told us ſooner, if you deſire to be known.

He

He saith (the proof of which we wait for) that I [*mistake at once the whole drift of* Grotius *his excellent* Discussio Apol. *and that I translate not his Latine into English, or lamely, &c.*] *Answ.* 1. Nothing more easie, then to tell me I mistake! Are not his words plain enough, and frequent enough to open to us so much of his mind as I have charged him with? Let the Readers of his words recited by me, be the Judges: (For him that will believe you, either to save him the labour of reading, or against his eye sight, he is not one of them that I write for; but shall have Liberty for me to be deceived.) 2. That I translated not the words of *Grotius*, was purposely done, foredeeming that such men as you would have said they were mistranslated, and that they were not his own but mine: I am sure now that I give you but his own: And if you think him wronged if the English Reader know him not, by a Translation, I pray you translate the words your self; for I suppose you will least quarrel with your own. But to pleasure you, I will Translate (as well as I can) the passage which you choose out to defend, and a few more. *Discus. Apol. pag.* 255. [*Those that knew* Grotius, *know that he alwayes wished for the restitution of Christians into One and the same body: But he sometime thought, even after he was known to the most Illustrious* Vairius, *that it might be begun by a Conjunction of the Protestants among themselves: Afterwards he saw that this was altogether unfeasible; because, besides that the* genius *of almost all the Calvinists is most alien from all peace, the Protestants are not joyned among themselves by any Common Government of the Church; which are the causes that the parties made cannot be gathered into one Body of Protestants; yea and that more and more parties are ready to rise out of them. Wherefore* Grotius *now absolutely judgeth, and many with him, that the Protestants can no be joined among themselves, unless at once they be joined to them that cohere to the Sea of* Rome: *without which there can no common Government be hoped for in the Church. Therefore he wisheth that the divulsion which fell out, and the causes of that divulsion may be taken away. The Primacy of the Bishop of* Rome *according to the Canons is none of these, as* Melanchton *confesseth.*] I think this is the English of *Grotius* words (be it spoken with a *Salvo* to the preheminence of Mr. *Pierces* Translating faculty.) But here he hath a quarrel, and that so momentous, as to be his

his grand, if not only instance of my misdealing; and so he hath written enough *against the Contagion of my Volume*! A happy generation! that can make what they will true or false by asserting it, and can give themselves the victory at their pleasure by triumphing, and by wiping their mouths, can make themselves innocent! and by saying any thing, or such a nothing as this, can prove Popery to be the Protestant Religion, and make many Worshipful Gentlemen of their mind, that were of their mind before they knew it, implicitely believing in them, and in their Church. Well: but what is my miscarriage? Why [*the later part of these words, which are the chief*, Mr. Baxter *takes no notice of in the English account which he renders of them.*] *Answ.* 1. He supposed that you and all that he wrote this for understood Latine, though in Answer to an English Cavill, he wrote his Discourse in English. And he that Translated none of the sentence, thought it no injury, to give account in English but of part. 2. But open your eyes, and look further into his words, and see whether you wrong him not, by leaving out the rest of his account, as much as he wronged *Grotius*: And look into your own advertisement, and see whether you recited not *Grotius* his words your self without a Translation, committing the same error which you reprehend, while you do reprehend it. But saith the *Episcopal Divine*, (for so he will needs be called) [*He is deeply silent as to the causes of the breach which* Grotius *did wish might be taken away, and which he charged the Papists with.*] *Answ.* 1. Was I deeply silent that *Grotius* would have the causes taken away? What! When I recite his very words? Or was I deeply silent of the particular causes? Do you mean *Here*, or *Throughout?* If *Here*, so I was deeply silent of ten thousand things more, which either it concerned me not to speak, or I had not the faculty of expressing in one sentence. If you mean *Throughout*, you read without your eyes, or wrote either with a defective Memory or Honesty. Read again, and you shall find that I recite the causes. 3. But did I not all that my task required, by reciting the Negation of the causes [*It was not* saith *Grotius, the Primacy of the Bishop of* Rome *according to the Canons?*] And I shewed you partly, and the Canons shew you fully, that that Primacy is the Universall Headship, which Protestants (I mean not *Roman, Grotian* Protestants) have ever used

uſed to call Popery. *But* ſaith Mr. P. Grotius *chargeth the Papiſts with it.*] *Anſw.* 1. True! but the Proteſtants much more, as making many more faults by their withdrawing from *Rome* then they mended. 2. And he chargeth not that which we have called *Popery* with it, though he charge the *Papiſts* with it. That *ſome ſins* of the Papiſts did *occaſion* it, he confeſſeth, and all the Papiſts that ever I ſpoke with of it do confeſs. But I am referred for theſe cauſes charged on the Papiſts, to *Grot. Votum pag.* 7, 8. and thither I'le follow Mr. *P.* that I may know *how much he chargeth on the Papiſts himſelf.* And there I find that the things that *Grotius* found faulty in the Papiſts, were but theſe two. 1. That to the true and ancient doctrine, many quirks of the Schoolmen that were better skil'd in *Ariſtotle* then the Scriptures, were introduced, out of a liberty of diſputing, not out of the Authority of Univerſal Councils. And the Opinions ſtabliſht in the Church were leſs fitly explicated. 2. That Pride and Covetouſneſs, and manners of ill example prevailed among the Prelates, *&c.* And really did you think that he is no Papiſt that is but againſt the Schoolmens Opinions, and the Prelates Pride, Covetouſneſs, and Idleneſs? and holdeth all that they call the Decrees of General Councils? Hath not the Council at *Lateran* and *Florence* decreed that the Pope is above a General Council? and the Council at *Lateran* decreed that Princes are to be depoſed, and their Subjects abſolved from their fidelity, if they exterminate not Hereticks (ſuch as Proteſtants) out of their Dominions? Is he no Papiſt that holds all that is in the Council of *Trent*, if he be againſt ſome School-points not determined, and againſt the Prelates Pride? Well Sir, I underſtand you better then I did: And though you thought meet (that your words might be conform to one another, and not to truth) to ſay that I called you Arminian and Pelagian, I purpoſe (if I had done ſo) to call you an Arminian no more: But I beſeech you cry not out of perſecution till the men of your mind will give us leave to be Rectors of Churches in their Dominions, as you and others of your mind are allowed to be in theſe. And demand not of Mr. *Hickman* the bread he eats, nor the money he receives, as if it were yours, till we can have licenſe to be

maintained Rectors, or at leaſt to eſcape the Strappado in your Church.

But I promiſed you ſome more of *Grotius* in Engliſh to ſtop your mouth, (or open it whether you ſee cauſe:) and you ſhall have it. *Diſcuſ. pag.* 14. [Grotius *diſtinguiſheth between the Opinions of Schoolmen, which oblige no man* (*for, ſaith* Melchior Canus, *our School alloweth us great liberty*) *and therefore could give no juſt cauſe of departing* (as the Proteſtants did;) *and between thoſe things that are defined by Councils, even by that of* Trent: *The Acts of which if any man read with a mind propenſe to peace, he will find that they may be explained fitly and agreeably to the places of the holy Scriptures, and of the ancient Doctors, that are put in the Margin. And if beſides this, by the care of Biſhops and Kings, thoſe things be taken away which contradict that holy doctrine, and were brought in by evil manners, and not by authority of Councils, or Old Tradition, then* Grotius, *and many more with him, will have that with which they may be content.*] This is *Grotius* in Engliſh. Reader, is it not plain Engliſh? Durſt thou or I have been ſo uncharitable as to have ſaid without his own conſent, that Mr. *Pierce* would have defended this Religion, and that we have Rectors in *England* of this Religion? and that thoſe that call themſelves Epiſcopal Divines, and ſeduce unſtudied partial Gentlemen, are crept into this garb, and in this do act their parts ſo happily? If words do ſignifie any thing, it here appears, that *Grotius* his Religion is that which is contained in the Council of *Trent* with all the reſt, and the reformation which will content him is only againſt undetermined School-Opinions, and ill manners that Croſs the doctrines of the Councils. I'le do the Papiſts ſo much right as to ſay I never met with a man of them that would not ſay as much: Eſpecially taking in all Old Tradition with all the Councils (how much together by the ears, now matters not) as *Grotius* doth.

Yet more, *Diſcuſ. p.* 185. He profeſſeth that he will ſo interpret Scripture [*God favouring him, and pious men being conſulted, that he croſs not the Rule delivered both by himſelf, and by the Council of* Trent, *&c.*]

Pag. 239. *The* Auguſtine *Confeſſion commodiouſly explained, hath ſcarce any thing which may not be reconciled with thoſe Opi-*

nions

nions Which are received with the Catholicks, by Authority of Antiquity and of Synods, as may be known out of Cassander *and* Hoffmeister. *And there are among the Jesuites also that think not otherwise.*]

Pag. 71. He tels us that *the Churches that join with* Rome *have not only the Scriptures, but the Opinions explained in the Councils, and the Popes Decrees against* Pelagius, &c. [*They have also received the Egregious Constitutions of Councils and Fathers, in which there is abundantly enough for the correction of vices: but all use them not as they ought. They lye for the most part hid in Papers, as a Sword in the Scabbard. And this is it that all the lovers of piety and peace would have corrected.*] And gives us *Borromæus* for a president.

Pag. 48. [*These are the things, which thanks be to God the Catholicks do not thus believe; though many that call themselves Catholicks so live as if they did believe them: but Protestants (so live) by force of their Opinions, and Catholicks by the decay of Discipline.*]

Pag. 95. *What was long ago the judgement of the Church of* Rome, *the Mistris of others, we may best know by the Epistles of the Roman Bishops to the Africans and French, to which* Grotius *will subscribe with a most willing mind*] *Rome* you see is the *Mistris of other Churches.*

Pag 7. [*They accuse the Bull of* Pius Quintus, *that it hath Articles besides those of the Creed. But the Synod of* Dort *hath more.* — *But those in the Bull are new, as* Dr. Rivet *will have it. But very many learned men think otherwise, that they are not new, if they be rightly understood: and that this appeareth by the places both of holy Scripture, and of such as have ever been of great authority in the Church,* which are cited in the Margin of the Canons of *Trent.*

Pag. 35. [*And this is it which the Synod of* Trent *saith, that in that Sacrament Jesus Christ, true God, & truly man is really & substantially conteined under the form of those sensible things, yet not according to the naturall manner of existing, but Sacramentally, and by that way of existing, which though we cannot express in words, yet may we by cogitation illustrated by faith be certain that to God it is possible*] And the Council hath found words to express it [*that there is made a change of the whole substance of*

the bread into the Body, and the whole substance of Wine into the Blood, which conversion the Catholick Church calleth Transubstantiation.

Pag. 79. [*When the Synod of* Trent *saith, that the Sacrament is to be adored with Divine worship, it intends no more but that the Son of God himself is to be adored.*]

He add no more but that which tells you who is a Papist with the *Grotians*, and who is none. Pag. 15. [*In that Epistle* Grotius *by Papists meant those that without any difference do approve of all the sayings and doings of Popes, for honor or lucre sake, as is usual.*]

Ibid. He tells us that by Papists, he meaneth not them [*That, saving the right of Kings and Bishops, do give to the Pope or Bishop of* Rome, *that Primacy which ancient custom and Canons, and the Edicts of ancient Emperors and Kings assign them. Which Primacy is not so much the Bishops, as the very* Roman *Churches, preferred before all other by common consent (It's well it hath so mutable a foundation)* ——— *so* Liberius *the Bishop being so lapsed that he was dead to the Church, the Church of* Rome *retained its right, and defended the cause of the Universal Church.*]

This and much more I had given the Reader before in *Latine*, but because Mr. *Pierce* thinks, that I wrong *Grotius* if you have it not in *English*, I have born so much respect to his words, and to the Reader, as to remove the wrong, and thus far to satisfie his desire.

Having told you some of the Occasion of this writing, I shall add somewhat of the Reasons of it; but the less, because I have given you so much of them already in my foresaid Discovery of the *Grotian* Religion.

1. My principal Reason is that before expressed, that Popery may be pulled up by the very *roots*: For *Italians*, *French*, and all build on this, that the Church must have one visible Head.

2. That I might take in those parties of the Papists, that I have past by or said less to in the former Part of the Book.

3. Because I see what Influence the conceit that I dispute against hath on the minds of many well-meaning less judicious people.

4. Because

4. Becauſe I perceive in part what influence the deſign of *Grotius* had upon *England*, in the changes that were the occaſion of our late wars; He ſaith himſelf *Diſcuſſ. pag.* 16. [*That the labors of* Grotius *for the Peace of the Church were not diſpleaſing to many equal men, many know at* Paris, *and many in all* France, *many in* Poland *and* Germany, *and not a few in* England, *that are placid and lovers of peace: For as for the now-raging Brownifts, and others like them: With whom Dr.* Rivet *better agreeth then with the Biſhops of* England, *who can deſire to pleaſe them, that is not touched with their venom?*] So that he had Epiſcopal Factors here in *England*. And whereas ſome tell me, that *Grotius* was no Papiſt, becauſe he profeſſed his high eſteem of the Church of *England*, and ſay they, had Church-preferment here offered him, and thought to have accepted it. I anſwer 1. Either it was *Grotius* in the firſt Edition, or the Church of *England* in the ſecond Edition then in the Preſs, that this muſt be ſpoken of, if true. 2. Was not *Franciſcus a Sancta Clara*, (ſtill the Queens ghoſtly Father) a Papiſt, for all he reconciled the Doctrine of the Church of *England* to that of *Rome? Grotius* and he did plainly manage the ſame deſign. 3. Mr. *Pierce* aſſures you by his Defence, that *Grotius* hath ſtill his followers in *England* of the party that he called the Church of *England*: And is it any more proof that *Grotius* was a Proteſtant for joyning with them, then that they are Papiſts that joyn with him? Is not his Doctrine here given you in his *Engliſhed* words? Do you doubt whether the Council of *Trent* were Papiſts? This makes me remember the words of the late King to the Marqueſs of *Worceſter*: when the Marbueſs came into the room to an appointed conference about religion with him, & leaned on D. *Bayly's* arm, he told the King that he came leaning on a Doctor of his own Church: and the King replyed, My Lord, I know not whether I ſhould think the better of you for the Doctors ſake, or the worſe of the Doctor for your ſake] (or to this purpoſe) And indeed the Doctor quickly ſhew'd, by profeſſing himſelf a Papiſt, what an Epiſcopal Divine he was: And I think we have as fair advantage to reſolve us, whether to think the better of *Grotius* for the Church of *Englands* ſake, or the worſe of thoſe that he called the Church of *England*, and that were of his mind, for *Grotius* ſake.

In a late Treatise *De Antiqua Ecclesiæ Brittanicæ libertate Diatribe*, written by *I. B.* a Divine of the Church of *England*, and printed at *Bruges*, 1656. *pag.* 34, 35. *Thes.* 4. it is averred [*That since the ancient liberty of the British Church was by the consent of the whole Kingdom resumed, remaining Catholick in all other things, it may retain that Liberty without losing its Catholicism, and without any note of Schism or Heresie*] *This Liberty then was the Reformation. And this he saith was maintained by* Barnes, *a Papist and Benedictine Monk and Priest in a* M. S. *entituled* Catholico-Romanus Pacificus, c. 3. *and that for this sober work of his the Peaceable Monk, though of unblamed life, and unspotted fame, was snatch out of the midst of Paris, and stript of his habit, and bound on a Horse-back like a Calf, and violently carryed into* Flanders, *and so to* Rome, *and so to the Inquisition, and then put among the Bedlams, where he dyed; and not contented with his death, they defamed him to have dyed mad*] Though *Rome* give Peace no better entertainment, the Learned Author thinks that *France* will; and therefore adds concerning the *French* Church, [*Quâcum μεχριϵῶμι optanda foret etiamnum veteris redintegratio concordiæ, quam constat plus mille ab hinc annis amicissime intercessisse inter Ecclesiam utramq; Gallicanam & Brittanicam, etiam tum cum Ecclesia Brittanica non communicabat cum Romanâ, & certe si utraq; pars absq; prejudicio, sese mutuo intelligeret, & pars extrema de rigore suo vellet remittere, ea Brittanicæ Ecclesiæ cum Gallicana concensio non foret adeo improbabilis, atq; prima fronte videtur Ecclesiam utramq; vel alterutram ignorantibus.*] I add this but to shew the Judgement of those on whom the judgement of *Grotius* had any influence, for a Communion with the *French*, as if we little differed from them. Still professing that I would run with the forwardest to meet them upon tolerable terms: And that the remembrance of the moderation, wisdom, charity of the *Cassandrian* party in *France* (that resisted the violence of the rest long in vain, and lamented the massacres, and were oppressed by them) is very grateful to my thoughts, and the names of many of them very honorable in my esteem. And it grieves me that *Gretius* called by Mr. *Pierce* a Protestant, should so far out-go them in Popery, whom the same man confesseth to have been Papists. He goes much further then

Cassander:

Cassander: Much further then *Thuanus*, that so plainly and truly openeth abundance of the Popish evills that *Grotius* patronizeth; and so long and successfully did his part to keep out of *France* the Authority of the Council of *Trent*, which was part of *Grotius* his Religion. And how far he went beyond that excellent man *Michael Hospitalius*, the Head of that party (so much commended by *Beza* as well as by *Thuanus*) and *Foxius*, and others, is easie to manifest.

5. And I am the more provoked also to perform this task, because I see by many more as well as Mr. *P.* that the design is still on foot: and that the Papists that are got so strong in *England*, under the mask of the *Vani*, the *Seekers*, the *Infidels*, the *Quakers*, the *Behmenists*, and many other Sects, have so much addition to their strength by *Grotians* that go under the mask of [*Episcopal Divines.*] Which yet I should the less be troubled at, if *France*, *Savoy*, *England*, *Holland*, *Poland*, *Bohemia*, and all parts where they prevail, did not acquaint us by bloody, tormenting, thundering, flaming evidence, how they use their power where they dare.

6. And it moveth me much also to consider the *consequence* of the point in hand. It is not a meer speculation, but a point so practical, that the right decision and understanding of it, is as much as the Peace of millions of souls, yea of all the Churches and Common-wealths in Christendom is worth. All that have any thing of the love of God alive within them, are somewhat sensible of the sinfulness and misery contained in the divisions and discord of Believers; and therefore they must needs be solicitous for the Cure, and lay out themselves and all they have or can do to accomplish it, if they knew the way. And the more zealous any man is for Peace, the more resolutely will he carry on his work, and bear down all opposition that would hinder him in that which he thinks the way of Peace. And when persons thus disposed by humanity and grace, shall be quite mistaken in the very thing they seek, even in the Nature of the Churches unity and peace, they will think themselves bound with all their zeal and diligence, to endeavour the doing of an evill work, and to accomplish a work neither possible nor desirable. And it is not hard for a man of an indifferent wit to fore-see what uncharitableness, discomposure of minds,

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of Churches and Common-wealths, and abusing and endangering of souls, is like to be the fruit of such mistakes about the Churches Unity and Peace. And as the School useth to say (from *Boetius* and *Anselm*) *Malum non est nisi à bono & propter bonum*, so it will be like by experience to be made a proverb, that *Bellum & discordia non sunt nisi à pacificis & propter pacem*: The greatest discords and wars will be from the Love and Endeavour of Unity and Concord, and for the obtaining of them by impossible means. These following evills may easily be foreseen.

1. If men mistake about the Nature of the visible form of the Catholick Church, and its unity, it is like to pervert their judgements in many other weighty points of Religion. For when they have received this Error as a Truth, then they will be exceedingly inclined to bend the rest of their opinions to it, and contrive them into a Consistent Form. For Truth would to Truth, as Fire would to Fire, and Water to Water. Yea all that is flexible within them shall be bended to the interest of this conceit.

2. As soon as ever any man hath received this opinion of the necessity of an Universal Visible Head, or common Government of the whole Chruch, he is either a Papist, or of an opinion equivalent in folly, tyrannie, and impiety, to Popery. For if such a Visible Head must be, there is no other that can pretend to it with Reason or Honesty any more then the Pope: Nor is it our quarrel against *Rome*, that *their Bishop* rather then another should be this usurping Head, but that they would have such a one at all! It is not who shall be the man, or power, but whether there shall be any such man or power that we dispute. This Error about the Necessity of an Universal Visible Head, is the very thing that turneth most to Popery, and this is the common argument that is mannaged by deceivers to that end, as their writings commonly declare.

3. And then when men are drawn over to be Papists for the avoiding of Schism, and the obtaining of Unity, they are unawares involved in the most desperate Schism; which I have proved that party to be guilty of: (and with it drink in the dregs of all the *Roman* abominations.) When men have set up a new Church-form, by setting up a new Head and Center of Unity,

Unity, and then judge of all particular Churches and Members by this ſtandard, it leadeth them unavoidably to ſeparate from all the Churches and Chriſtians upon earth, that conſpire not, and center not with them in their new deviſed Head.

4. And by this means Charity is much deſtroyed in mens ſouls, (and he that hath leaſt of Love, hath leaſt of God) and the Preachers and Paſtors turn all their ſtudies into matter of Controverſie, and their labors into wranglings, and all under pretence of Catholick Unity: And having not charity, they prove not only ſounding braſs, and tinkling Cymbals in their moſt learned labors, but too often burning braſs (like *Perillus* Bull,) and military Trumpets, and all this under pretenſe of Charity, when they have deſtroyed it. Hence is it that uncharitable cenſures are ſo common, and the Lambs of Chriſt ſo often cloathed in the skins of Wolves, by the Wolves that have by exchange put on the skin of the Lamb. Scarſe a man that croſſeth or diſpleaſeth (that is, diſſenteth from, or diſobeyeth) the uncharitable Clergy, but he is ſtigmatized for an Heretick, and charged with almoſt as much wickedneſs, as their mouths are wide enough to utter, and the ears of other men to hear. What horrid things have they ſpoken of the poor *Waldenſes* and *Albigenſes*, and *Bohemians?* Of *Luther*, *Oecolampadius*, *Calvin*, and who not? Though I have had applauding flattering Letters from ſome of them that tryed whether I were flexible and ductile, yet I doubt not but I ſhall have my ſhare my ſelf before they have done with me: & I wonder I hear not of it before now. Hence among other reaſons its like that Mr. *Pierce* became ſo deſtitute of Charity, as to diſgorge his ſoul of ſo many bitter reproaches and calumnies againſt the Puritans and Presbyterians, whom if he know not, he ſinneth but as *Paul* did, but if he know, he terrifieth us from his principles by the fruits: that which ſhews the want of Charity, ſhews the want of ſaving Grace: and conſequently the want of right to Glory. Hence it is that the greateſt Schiſmaticks are the commoneſt accuſers of their Brethren with ſchiſm, Phariſaically ſaying, I thank thee Lord that I am not as other men, nor as theſe Schiſmaticks. Hence alſo it is that ſo many learned well-meaning Papiſts do ſo pervert their ſtudies and endeavors, and abuſe and loſe (and worſe then loſe) their wits and parts to draw men to their way; compaſſing Sea and

Land to make a *Romiſh* Proſelite, eſpecially of a Prince, or man of power, intereſt, or ability to ſerve them. What pains take they to draw Nations to their minds, and to embroil the world in contentions and confuſions to attain their ends? What horrid perſecutions, Maſſacres, and barbarous inhumane cruelties have multitudes of men of learning and good parts and natures been ingaged in, by the very Principle that I now confute, and for the promoting of their kind of Unity and Concord, in wicked and impoſsible ways?

7. Beſides this, it takes men off from ſeeking the true Peace of the Church, while they miſtakingly purſue a falſe peace. The Devil, the cunning Enemy of Concord, hath not a more effectual way to take men off from the ways and means of holy Concord, then by ſtarting them a falſe game, and cauſing them to lay out all their labor to build a *Babel*, when they ſhould be building *Zion*. Oh what a bleſſed ſtate might the Church be in if all the Jeſuites, Fryers, Prelates, Prieſts and others, had laid out that labor for a righteous poſſible Unity and Peace, in Gods appointed way, which they have vainly and impiouſly laid out to unite the world in a Vice-chriſt or Vice-god?

Fore ſeeing, and at preſent feeling many of theſe calamitous conſequences to the Church, I think it of exceeding moment, that mens judgements ſhould be rectified that are miſled, concerning the nature of the unity of the Church: Still profeſſing that to me they are the deareſt Chriſtians, and neareſt to my heart, that are moſt for Unity and Concord, ſo it be in Chriſt, and upon righteous poſſible conditions.

Chap. II.

The true State of the Controverſie, and how much we grant.

HAving given you an account of the Occaſion and Motives that produced this Diſputation, I ſhall now briefly ſtate the Controverſie between us. And becauſe the terms are all plain, and my ſenſe of them explained in the fore-going part,

part, I shall think no more here necessary, then to tell you in certain Propositions, How much we Grant, and How far we are Agreed, and then to tell you what it is that we deny, and wherein we differ.

Prop. 1. We are Agreed that Christ hath a true Catholick Church on earth, and ever hath had since first he planted it, and ever will have to the end of the world, and that the gates of Hell shall not prevail against it, or hath it ever had an Intercision for a day or an hour: and that this Church is so far Infallible, as that it never was, nor ever will be ignorant of, or erroneous against any Article of faith, or part of obedience that is of absolute Necessity to salvation (otherwise by that error it should have ceased to be the Church of Christ.)

Prop. 2. We are agreed that this Catholick Church in respect of the Internal faith and charity of the Members, and their Communion with Christ by the quickening Spirit on his part, and holy sincere returns of devotion on theirs, may be called, *Mystical*, or *Invisible*. The thing is utterly undenyable, though some Papists in the perverseness of contentious Disputations seem to deny it. And doubtless when they assert that Christ hath no Invisible Church, they must mean it simply, and not *quoad hæc interiora*, or else they speak against all sense and Reason. No *man* is simply Invisible: but every man *as to his soul* is Invisible.

Prop. 3. We are Agreed that this Catholick Church in regard of the *outward Profession* of this Inward Faith and Holiness, and in regard of the discernable numbers of persons making this Profession, hath ever been visible, since first it began to be visible: And that the visibility hath never had any intercision. If some Protestanss say otherwise, it's clear that this is all that by the common judgement of Protestants is maintained, *viz.* That Christians, and the Catholick Church containing the Professing Christians through the world, have ever since their first planting had a visible being; but yet 1. That the Visibility was not such but that Hereticks (as the *Arrians* did) might make a controversie of it, whether they, or the true Christians were the Church indeed, and by their greater numbers or Power might blind men, that they should not see which was the true Church. 2. And that in the Catholick Church some parts may

be much more corrupt, and others much more pure; and the Purer part be so much the lesser, and oppressed and vilified by the more corrupt, that the most part should not discern their Purity, but take them (as they did the *Waldenses*) for Hereticks. 3. And that two parts or more of this Catholick Church may so fall out among themselves, as that one of them shall deny the other to be part of the Catholick Church, when yet they really for all that censure remain parts of it, as much as they: And hereupon may grow a contest between them, which of the two is the true Catholick Church, and one part may say, It is we and not you; and the other may say, It is we and not you: and no man shall be able to discern which of the two is the Catholick Church, because it is neither of them, but each are a part. 4. And though the Bodies of the members are visible, and their Worshipping actions Visible, and their Profession audible, yet the faith Professed is not Visible; nor the Truth of their Profession, or of their Christianity, or Church; Truth being the object of the Intellect, and not of sence. 5. And though the true members of the Church do know the true Church, and so it is apparent unto them, yet most that are not members of it, do not know it. Arrians and Mahometans know us to be men professing such and such Articles of faith: but they know not that to be the true faith, nor us to be the true Church, but judge the contrary. In this sence (contained in these Propositions) it is that Protestants deny the Church to have been alwayes Visible, and not as the Papists commonly mistake them.

Prop. 4. We are agreed that this Catholick Church is but *One*: There are not two Visible, nor two Mystical Catholick Churches: Nor are the Mysticall and Visible, two: *Bellarmine* might have spared all his labour that he hath bestowed in vain upon this point, to prove that the Visible and Invisible are not two Catholick Churches. The Protestants are further from that Opinion then the Papists: and it is more suitable to the Popish Interest and Cause to be of that Opinion, then to the Protestants. If it were not that they are past learning, by the advantage of their Infallibility, and especially of one man, and one so mean, condemned by them, and that it is unlawfull to be a Teacher of Error, I could tell them of a new device by the advantage of this distinction of Catholick Churches, for the modelling

modelling their miſtakes into a more ſpecious plauſible form, then now it appeareth in to the reſt of the Churches. But we are glad of their company in any Truth, and therefore will not diſagree from them in that which makes againſt themſelves.

One Objection I once heard a Learned Anabaptiſt caſt in our way, *viz. There may be a Viſible Church of hypocrites: therefore the Myſtical and Viſible may be two. Anſw.* But the Queſtion was of the Catholick Church, and not of a particular Church. We confeſs that ſome members of the Catholick Church are Myſtical and Viſible in the ſeveral reſpects before mentioned: and that ſome are Viſible and not Myſtical, or as *Bellarmine* well calls them, *Dead Members, and not Living*; and that the *Church as Viſible*, is more comprehenſive then the *Church as Regenerate, or Inviſible*, and yet all but *One Church*, though it have more members in it in one reſpect then in another: And we confeſs that its poſſible for twenty or an hundred of theſe Dead members to conſtitute a *particular Church* by themſelves (though it is not uſual for Viſible Churches to be without Living members:) and ſo there may be a *particular Viſible Dead Member* (Analogically called a Member,) or a *particular Viſible Church that is thus Dead*; and theſe be parts of the Catholick Church *as Viſible*. But yet there is not two Catholick Churches, One Viſible, and the other Inviſible, one *alive* and the other *Dead*. In a Corn field there are, 1. Good Corn. 2. Stricken, blaſted Corn, that hath a name and ſhew, but in deed no Corn. 3. Tares, darnell, cockle, and ſuch weeds. It is called, *A Field* as it conteineth them all: It is called [*a Corn field*] only from the *Corn*. The Univocal proper parts of a *Corn field*, is the Corn only: The Viſible and Analogical parts are alſo the blaſted ears: The darnel and cockle are no parts, but noxious accidents. There are not two fields of Corn, one of true Corn, and the of other blaſted ears: And yet the Corn field, taken largely and Analogically, hath more parties in it then true Corn: and you may perhaps have ſome particular ſheavs that are wholly of that which is blaſted: which you will call a ſheaf of Corn Analogically only: but a ſheaf of weeds you will not at all call a ſheaf of Corn. Even ſo in the Catholick Church, there are ſincere Chriſtians which are true and living members; and there are Hypocrites which are Analogically members; and there are locally mixed many that by denying eſſential points of the Chri-

ſtian faith, or by notorious Impiety, do declare themſelves to be weeds, and no members of the Church at all.

Prop. 5. We are alſo Agreed that this One Viſible Catholick Church, is One Political Holy Society, as united in Jeſus Chriſt the Head, who teacheth and ruleth it by his Miniſters and other Officers, in the ſeveral parts, according to the neceſſity of each. We call it One Political Society, 1. Principally becauſe that all the Church is united in this One Soveraign, or Head, the Lord Jeſus: and therefore it is called his body. 2. They have all the ſame holy doctrine of faith, and Law to live by, and be judged by. 3. They have all Church Officers of the ſame ſort under Chriſt to teach and govern them. 4. They have all the ſame kind of Holy Ordinances, as Reading, Preaching, Praying, Praiſe, Sacraments, *&c.* appointed them by the Lord. 5. They are all engaged in One and the ſame Holy Covenant to the Lord: More might be mentioned (and ſhall be God willing, in a peculiar Treatiſe of Catholiciſm, or the Catholick Church) And though Chriſt himſelf be not now ſeen among us, yet may he truly be called a Viſible Head. For 1. He ſometime lived viſibly on earth. 2. And is now the Viſible King of all the Church, as he is in the Heavens. Though we ſee him not, the Celeſtiall Inhabitants do. It is but little of the world that ſeeth the Pope, any more then they ſee Chriſt: If one unſeen to us may be a pretended Viſible Head, the other may be truly ſo. So that the Body, Head, Laws, Worſhip, *&c.* being Viſible, ſo is the Policy.

Prop. 6. We are agreed alſo, that all theſe Chriſtians, and particular Churches, are obliged by Chriſt, even by the very Law of Nature, and the ends of their calling, and the General Laws of the Goſpell, to live in as much Love, and Unity, and Peace as they can; and to hold as full and extenſive communion as they can: that is, as far as their work requireth, and their Capacity will permit and enable them; thoſe that are cohabitans and members of one Congregation, muſt hold local communion in that Congregation, unleſs Neceſſity prohibite. Thoſe that through diſtance are uncapable of joining in the ſame Aſſemblies, ſhould yet be conjoined, 1. In the ſame Lord, Faith, Baptiſm, Covenant, Profeſſion. 2. In the ſame bond of Chriſtian ſpecial Love. 3. In the uſe of the ſame ſort of holy worſhip, as to the Subſtance, though they differ in circumſtances,

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as in the Word, Prayer, Praiſes, Sacraments, *&c.* 4. And in one ſort of Church Officers and Government. And as far as we have to do with each other, all this ſhould be manifeſted, and we ſhould readily own one another as Brethren and true Churches, notwithſtanding leſſer differences.

Prop. 7. To theſe ends it is meet that the Biſhops or Paſtors of the Churches ſhould hold in way of Aſſociation, as frequent Aſſemblies as is needfull, for the maintaining of mutual Love and Correſpondency, and right underſtanding of each other, and to manifeſt their unity, and aſſiſt each other in the work of God, that it may be the more ſucceſsfully carried on by united ſtrength againſt all oppoſitions.

Prop. 8. Theſe Aſſociations ſhould ſo far know the members Aſſociated, as is neceſſary to the holding of a Chriſtian Communion with them, and therefore ſhould not admit all into their Aſſociation, but ſuch as either produce the Evidences of ſound faith and Holy life, or *literas communicatorias*, certificates from credible members of their communion, that the perſons are fit for their Communion.

Prop. 9. Theſe Aſſociations are principally for the Union and Communion of Churches, and therefore muſt apply themſelves to the maintaining and promoting of Unity.

Prop. 10. Such Aſſociations ſhould therefore have their ſet times of frequent meeting in Synods, for Ordinary help of one another, beſides extraordinary meetings on extraordinary occaſions, which none ſhould neglect.

Prop. 11. We agree that ſuch Aſſociated Paſtors may have their Moderators either *pro tempore*, or ſtated as the cauſe requireth. And that it is no great matter whether he be called a Preſident, Biſhop, Moderator, *&c.* in which all ſhould have liberty, ſo far as that the peace of the Church be not caſt away for ſuch names.

Prop. 12. We are alſo agreed that whatſoever ſhall be concluded in order to the Union and Communion of Churches, in any of theſe Synods, the particular Aſſociated Members muſt obſerve, they being thereto obliged, by Vertue of thoſe General precepts thet require us to do all in Unity and Concord, and with one mind and mouth to glorifie God, and to avoid diviſions, *&c.* Except they be ſuch things as cannot be obeyed, unleſs we violate

violate the Law of God. Thus far the Canons, that is, Agreements of leſſer Synods or greater are obligatory.

Prop. 13. We are alſo Agreed, that when ever the good of the Church requireth it, there may be Greater Aſſemblies alſo held, conſiſting of many of theſe conjunct, or ſpeciall members delegate by the reſt: And that this courſe ſhould extend as far as our capacity will allow in needfull caſes.

Prop. 14. Laſtly we ſhall grant, that where Paſtors cannot through diſtance or other Impediments, hold Synods, or any particular Churches cannot ſend any competent members to ſuch Synods, yet may they, when its needfull, by meſſengers certifie each other of their faith, profeſſions, practiſes, and particular doubts and caſes, and ſo hold communion, in ſome degree; owning each other as Brethren in one Lord, and by ſuch intercourſe of Meſſengers and Letters as we are capable of, aſſiſting, and ſeeking aſſiſtance from each other: As *Baſil* and the reſt of the Eaſtern Biſhops did to the Weſtern in their diſtreſs while they had hope. And the faith of all the Churches that are neer enough for any externall communion, being thus known, their *Literæ Communicatoriæ* may be valid and ſatisfactory, when any member paſſeth into other parts.

Thus far I hope we are Agreed: This much I am ſure we hold our ſelves: But now the difference followeth.

We hold that this Univerſal Church (which is one in Chriſt their Head, as the world is one Kingdom in God the abſolute Soveraign King) is by Chriſt diſtributed into many Congregations, diſperſed over the face of the Earth, and that theſe as ſeveral Corporations in one Kingdom, have all their particular Governours and Order. All forcible Government we aſcribe to the Magiſtrate, and deny it to the Paſtors of the Church. And that teaching and Guidance which is called Eccleſiaſtick Government, we ſuppoſe is the work of every Paſtor in his flock, and the Ordering of the communion of Churches, by Canons, Agreements (and their execution in part) is the work of Synods. And as in this Kingdom, all the Free-ſchools are governed by the Schoolmaſters, who are all under the Prince and Laws, without any General Schoolmaſters to Teach, or Overſee, and Rule the reſt, (and without Synods too, though they may

meet when their mutual Edification requires it,) and yet all the Schools in *England* are in Peace, becauſe no Archſcoolmaſters preſume to rob the Magiſtrate of his power: Even ſo we judge, that if Paſtors do but Teach and Guide their ſeverall flocks, and the Magiſtrate keep and uſe his power of forcible Government, that is, in ſeeing that they do their Offices faithfully, and no Archpaſtors preſume to take the power of the Magiſtrates out of their hands, the Churches may have quietneſs and peace: (ſtill allowing a greater Neceſſity of Communion, and ſo of Synods, among Churches then among Schools, and reſerving the rod to the ſecular power.) And we concieve, that moſt of the ſtir that Popes and Popiſh Prelates have made about Church Government, hath been but to rob the Magiſtrate of his due, and to become themſelves the Church-Magiſtrates through the world.

But that the Church hath any Politicall Univerſal Head but Chriſt alone, either a Vice-god, or Vice-Chriſt, either Pope or Council; that any one is as Pope *Julius* ſaith of himſelf, [*in the place of God, the maker of all things and Laws,*] this we deny; That the whole Church on Earth, is ſo one Politicall Society, as to be under any one terreſtial numericall Head, whether perſonal or collective, Pope, Council, or Patriarks, having power of Legiſlation, or judgement over the whole, and by whom each member is to be Governed, this we deny: and think it as abſurd (and much more ſinfull) as to affirm that all the world muſt needs have one Viſible Monarch under God to repreſent him; and that he is no ſubject to the God of Heaven, that acknowledgeth not this Viſible Univerſall Monarch. We deny that the Church is ſuch a Society: We deny that it hath ſuch an Head: We deny that it hath any ſuch univerſal Humane Laws: We deny that the parts of it are to be conjoyned by the ſubordinate Officers (Cardinals, Patriarks, Archbiſhops, or whatever) of ſuch an uſurping Soveraign. We affirm that no Chriſtian ſhould fancy or aſſert that any ſuch Head and Order for unity is appointed by Chriſt; or that it is Deſirable, or *Rome* to be the better liked of becauſe it pleadeth for ſuch an Order, or vainly boaſteth of ſuch of an unity; or that any ſhould dare to contrive the promoting of it. Yea we maintain that ſuch fancies and contrivances are the moſt notable means of

the division, or desolation of the Churches: And that it is the notable hinderance of the unity of all the Christian Churches, that such a false Head and Center of unity is set up, and an Impossible Impious unity pleaded for, and furiously sought by fire and sword, instead of the true desirable unity: And that the Churches will never have true unity and peace if these principles of theirs be not disgraced and disowned, and the true principles better understood.

I shall now give you some Arguments for our Assertion, and then in the End shall give you the true Grounds and Means of unity.

Chap. III.

Our Arguments for the Negative.

IN the management of the Arguments for the Negative, I shall principally deal with them that would Head the Church with a Council, that is, would make the Church to be autonomicall, and be the Soveraign, or chief Governour of it self, or the Church Representative of the Church reall (as they use to call them.) As to them that Head it with the Pope, I have said enough already, and others much more, especially *Blondell* unanswerably. Yet I shall partly take them also in my way, though I deal principally with the other.

And these brief Arguments may serve to confute the Vicechristship or Soveraignty of the Pope.

1. There is no such Head Instituted by Christ. The Scripture pretenses for it I have before confuted, and they are so poor, that they vanish of themselves.

2. The Popes Soveraignty is against the Judgement of the Ancient Fathers, and practise of the Primitive Church, as I have proved in this and a former Book.

3. It is against Tradition, as brought down to us by the greatest part of the Church on earth by far, as is before proved.

4. It is against the Judgement of the far greateſt part of the present Catholick Church, as is proved.

5. It is the the meer effect of pride and tyranny: a plain design

ſign to ſet up one man over all the world for his greatneſs, and their hurt.

6. The pretenſe of this Soveraignty is the conſequent only of *Romes* greatneſs, and the will of Emperours, that to conform the Eccleſiaſtical ſtate to the civil, did give a Primacy to the Biſhop of *Rome* within the Empire.

7. It is a meer Impoſſibility for one man to be the Soveraign of all the Churches in the world, and do the work of a Soveraign for them. He had need of many millions and millions of Treaſure to defray the charge (which *Peter* had not.) While he pretends to govern all the world, he doth but leave them ungoverned, or not by him. How can he govern all thoſe Churches in the Dominions of Infidels, that will not endure his Government? There are more then all the Papiſts in the world now from under his Government voluntarily, that could not be governed by him if they would.

8. There are yet viſible many great Churches that were planted by the Apoſtles, or in their dayes, and never were under *Romes* Soveraignty to this day, as the *Æthiopians*, *Perſians*, *Indians*, and moſt that were without the verge of the Roman Empire.

9. There is no uſe for ſuch an Head, as I ſhall ſhew anon, of Councils.

10. There is not ſo much Reaſon for it, or poſſibility of it, as that One man muſt be King or Monarch of all the world. Conſidering that ſpiritual Government requireth reſidency, and can leſs be done by Deputies then temporal: And that Princes are truly Church-Governours alſo in their kind and way.

11. It is an intolerable uſurpation of the Power of all Chriſtian Princes and Paſtors, who conjunctly in their ſeveral wayes are intruſted by God with the Government of the Churches under them.

12. To make ſuch a Soveraign, is to make a new Catholick Church, that Chriſt never made.

13. And its the moſt notorious ſchiſm, dividing themſelves from all the Catholick Church, that are not their ſubjects.

14. And inhumane cruelty to damn all (as much as Heathens at leaſt) that believe not in the Pope, be they never ſo holy.

15. To set up a Vice-god (as Pope *Julius* paraphrastically called himself) and a Vice-christ on earth over all the Church (as the Papist commonly do, maintaining that the Pope is the Vicar of Christ) is to set up an Idoll, and a name of Blasphemy, against Jesus Christ, whose prerogative it is to be the sole Universal Head; And therefore he must needs be an Antichrist, whether he be The Antichrist or not. This much to the Pope.

Dr. *Hammond* on 1 *Tim.* 3. e. faith, [And such all the particular Churches

Thes. *The Catholick Church of Christ is not one Visible Political body, as joyned to one Universal Visible Head or Soveraign, (save only Christ:) And consequently it is not the way to heal the Churches divisions, to draw all into such a body, or endeavour such an Union.*

of the whole world considered together under the supream Head, Christ Jesus, dispensing them all by himself, & administring them severally, not by any one *œconomus*, but by the several Bishops as inferiour Heads of Unity to the several bodies so constituted by the several Apostles in their plantations; each of them having an *αὐτονομία*, a several distinct Commission from Christ immediately, and subordinate to none, but the supream donor or plenipotentiary.]

This I make good by these following Arguments, which reach both the Italian Papists, that would have the Pope to be the Head or Soveraign; and the French and Cassandrian, who would have a General Council to be the Head, and the Pope only to be the chief Patriarch, and the *Principium Unitatis*: For if I prove that the Body is not one, as Headed by any except Christ, I shall say enough against both these opinions: But yet as is said, it is principally against the later (who are for the Headship of a Council) that I shall direct my Arguments; because they are the busie Reconcilers, and because the rest are so largely confuted already on both sides.

Argument 1. *That which is the true form of the Catholick Church of Christ, it retaineth* de facto *at this day: But it retaineth not a Political Union under a Visible Terrestrial Universal Head: therefore this is not the true form of the Catholick Church.*

Or, what the Catholick Church is *quoad essentiam*, that it is also *quoad existentiam*: But it is not such a Body *quoad existentiam*; therefore not *quoad essentiam*.

If any will grant the conclusion, *quoad essentiam vel formam*, and

and say that this Policy, Head and Union are not essential to the Church, but separable accidents tending only *ad melius esse*, he will give away his cause: For the *Pars Imperans* and *pars subdita* are the two essential parts of a body Politick, or Republick, whether Civil or Ecclesiastical, as a soul and body are the parts of man: and if it want either part, the essence is destroyed; It hath lost its Political form. But I need not stand on this, because the case is past controversie, and I know not of any that make the objection, or will go on such terms: I am sure those do not that I have now to deal with. Another thing there may be that is called a Church, without this Form or Head, but not this same thing or body that now we speak of.

The Major proposition I prove thus: The Church of Christ is a true Church at this day, or retaineth its essential parts: therefore it retaineth its form. If its essentials were not in existence, the Church were extinct, or did not exist: But that the Church is not extinct or nulled, the opponents will easily grant, and the promise of Christ will easily prove; The gates of Hell shall not prevail against it.

The Minor I prove thus; If the Catholick Church be now Headed with one Visible Head (beside Christ,) then it is either the Pope or a General Council. But it is neither of these. That it is not the Pope, the French will grant. And 1. Its proved at large by many a volume of Protestant writers; and 2. By the present visible state of the Church; The greatest part of the Church on Earth (and all those in Heaven) disown the Universall Soveraignty or Headship of the Pope; The Greeks, Abassines, Armenians, Protestants, *&c.*

That it is not a General Council appeareth, in that there is no such thing in *Natural or Moral Existence*. Not in *Natural existence*; For where is it? when called? how long have they sate? But this none will affirm.

Not in *Moral existence*; For there is no such thing pretended, nor possible. I confess the Common wealth is not dissolved at the death of the Prince; because a Successor being determined of by Law (as in hereditary Government,) there is one hath presently right to the place, though he want solemn admittance; or if elective, yet *Rex non moritur*, both because the successor hath an Intentional *Moral being* in the Fundamental Law, and

the Intention of the Electors conjunctly, and they presently make an actual choice, or else the power so far as is necessary for execution, falls in the mean time into the hands of some Trustees of the Republick, while they are electing, and the soveraign is *in fieri*: Or if it be in some dissolvable body, whose actual Session is intermitted, yet they are still in Moral being, and ready to assemble, and the Soveraignty for so much as is of ordinary exercise, even over the Universal body, is in the mean time in the hands of some other Assembly, who therefore may be said to partake of the Soveraignty.

But none of this is so in the present case. Here is no General Council *ordinarily* in natural being; and therefore in the vacancy not in Moral being: There is none that pretendeth to be in Moral being: For the Council of *Trent*, which was the last pretended General Council, is dissolved; and the Pope would not take it well if any shall call another without him: and no time is appointed for it: The Decennial Council determined of at *Constance*, is an empty name: and that Decree did but serve to prove, that really General Councils are not the Supream Governors of the Church: For no one obeyeth them in that. And whether ever the Pope, or any one else will call a General Council again, we cannot tell. So that now there is none; nor we know not whether there ever will be. But further.

Argum. 2. *That which is the Head, or form of the Catholick Church (or any way Necessary to its Being or Unity) hath ever been found in it, or at least within this thousand years, or at least in the primitive purer ages, or sometime at least: But a true General Council is not always in being, nor ever was within this thousand years, no nor in the purer ages, nor ever at all: therefore it is no Head of the Church, nor necessary to its unity.*

The Major will not be denyed. The proof of any branch of the Minor may serve turn: much more of all. 1. That a General Council hath not been this forty years in being, all men will confess. If the Church have been Headless forty years, or wanted any thing Necessary to its Being or Unity, then was it so long no Church, or many Catholick Churches, which are known untruths.

2. If the Church have had any General Council within this thousand years, it was either that of *Trent*, that of *Constance*, *Basil*,

Basil, *Florence*, the *Laterane*, &c. But none of these were such. For 1. there were no Bishops from the most of the Christian world. I have told you before how few at *Trent* did the most egregious parts of their work (few more then forty:) The Churches of *Syria*, *Armenia*, *Ethiopia*, and the most of the Christian world, were never so much as fairly invited to be there. If at *Florence* the Patriarch of *Constantinople*, and two or three *Greeks* more were present, what's that to all the Churches of the *Greek* Profession through the world? besides all others. The ancient Councils called General, contained All the Bishops that could and would come. For all were to be there, and not one Bishop chosen by two hundred, or by a Prince, instead of two hundred. But at these later Councils were neither all, nor so much as any Delegates (though but chosen by hundreds to represent them) from most of the Churches of the world. Besides the packing and fore-resolutions of the Popes, that ruled all, and many other Arguments that nullifie these pretended General Councils. I say not that all of them were useless; but none of them were any more like to Oecumenical or Universal, then *Italy* and its few servants are like to all the Christian world.

And that the Ancient Councils were not General, I mean, the four first, or any like them, I easily prove. 1. From the Original of them, and the Mandates, and the Presidents, and Ratifications, and Executions. It was the *Roman* Emperors that called them, and that sent their Mandates to the Lieutenants and other secular Officers to see to the execution, and to the Bishops to be there: It was the *Roman* Emperors that by themselves or their Lieutenants, were present to Rule them all according to the proportion of secular interest. It was the same Powers that Ratified them, and what they ratified went for currant, and their Ratification was sought by the Bishops to that end. It was the same Power that banished them that obeyed not, and compelled men to submit to them. Now let any man of Reason tell me, what Power *Constantine*, *Theodosius*, *Martian*, or any *Roman* Emperor had to summon the Bishops that were subjects in the Dominions of all other Princes through the world? What Authority had they out of their own Dominion?

2. Yea

2. Yea *de facto*, the case is known, 1. That they did not summon the Bishops of other Princes Dominions. 2. That those Bishops (at least no considerable number were there.) What Mandates or Invitations were sent to all the Churches of *India*, *Ethiopia*, *Persia*, or the parts of *Parthia*, *Armenia*, *Ireland*, *Scotland*, &c. that were out of the *Roman* Power? Whoever those one or two were that *Eusebius* calls Bishops of *Persis*, *Parthia*, *Armenia*, it's a plain case, that there were no due Representatives of all or any of these Churches there, that were without the verge of the Empire. No *Brittish*, *Irish*, (that is, then *Scottish*) Bishops were there, nor any from abundance other Churches. And the other Councils after that at *Nice*, make less pretense to such a thing. So that it is most evident that General Councils then were but of the Bishops of the Empire, or the *Roman* world, unless a Bishop or two sometime might drop in that lived next them. And was the Church no wider then the Empire? Let *Baronius* himself be judge, that tells you of the Churches planted by the primitive Preachers, in *India*, *Persia*, and many other parts of the world. Let *Godignus* be judge, that confesseth the *Ethiopians* had the Gospel since the Apostles days (and I pray in what age were they Papists?) Let *Raynerius* be judge, that saith the Churches of *Armenia* and others planted by the Apostles were not subject to the Church of *Rome*? Let the Antiquities of *Brittain* and *Ireland* be evidence. But the case is undenyable. All this noyse then of General Councils comes but from a supposition that the *Roman* world was the whole Christian world. A small mistake! We home-bred Rusticks may shortly be as well able to prove that a *London* Convocation was a General Council! *Pighius* pleading for the Pope, saith plainly, that General Councils were the devise of *Constantine*. And the Popes themselves do fetch the most specious Evidences for their primacy from the Decrees or Edicts of Emperors, *Valentinian*, *Gratian* and others. And what power had those Emperors at the other side of the world?

3. And then before the *Nicene* Council, what General Councils were there since the Apostle days? None doubtless that the world now knows of. It's senseless enough to think that 350 *Roman* Bishops at the second Council of *Nice*, or the 150 Bishops in the third Council at *Constantinople*, or the 165 Bishops at

at the second Council at *Constantinople*, or the 150 Bishops at the first there, were the Universal Church of Christ? But it will be more ridiculous to say, that the new-found *Concilium Sinuessanum*, imagained without proof to meet in a certain Cave, for the deposition of an Idolatrous Pope, were a General Council. Where then was the Head, the unity, the form of the Church for 300 years? Was it governed all that time, think you, by a General Council? yea or ever one day since the Apostles?

Well, but was there ever such a thing at all? Indeed men have a fairer pretence when the Church was contained in a family, or a City, or a narrow space, to call the meetings of the Apostles or other Christians then, by the name of a General Council, but they are hard put to it, if this be all. The great Instance insisted on is the Council, *Act.* 15. But were the Bishops of all the Churches there? or summoned to appear? *Act.* 14. 23. they had ordained them Elders in every Church; but few of them were there, *Timothy*, *Titus*, abundance were absent. It's plain, that it was to the Apostles and Church at *Hierusalem* as the Fountain, and best informers that they sent. Not because these were the Universal Church, but because they were of greatest knowledge and authority. If it could be proved that all the Apostles were there, it would no more prove them a General Council, then that the Deacons of one Church were ordained by a General Council, *Act.* 6. And *Matthias* and *Justus* put to the Lot by a General Council, *Act.* 1. and that Christ appeared to a General Council after his Resurrection, and gave the Sacrament of his Supper to a General Council before his death. So that it is most evident from the event, that Christ never made a General Council the Head or Governor of his Church; and that there never was such a thing the world, much less continually.

Argum. 3. *The form or unity (no nor the well-being) of the Catholick Church, dependeth not on that which is either unnecessary, unjust, or naturally or morally impossible: But a true General Council is none such: It cannot be: or if it were it would be unnecessary and unjust. Therefore it is not the Head or Soveraign Governor of the Church, on which its being, unity, (or well being) doth depend.*

I have nothing here to prove but the Minor. And 1. I shall prove the Impossibility. 2. The non-necessity. 3. The unjustice of a General Council: and so that no such thing is to be expected.

A true General Council consisteth of all the Pastors or Bishops of the whole world; or so many as Morally may be called All. A General Council of Delegates from all the Churches, must consist of so many proportionably chosen, as may signifie the sense and consent of all, or else it is a meer name and shadow. Both these are Morally, if not Naturally Impossible: as I prove.

1. From the distance of their habitations, some dwell in *Mesopotamia*, some in *Armenia*, some in *Ethiopia*, some in *Mexico*, the *Philippines*, or other parts of the *East* and *West-Indies*: some at St. *Thome's*, some dispersed through most of the *Turks* Dominions. Now how long must it be, before all these have tidings of a Council, and summons to appear, or send their Delegates? Who will be at the cost of sending messengers to all these? Will the Pope? Not if he be no richer then *Peter* was. How many hundred thousand pound will it cost before that all can have a lawful summons? And when that is done, it will be long before they can all in their several Nations meet, and agree upon their Delegates, and their instructions. And when that is done, who shall bear their charges in the journey? Alas, the best of the Churches Pastors have had so little gold and silver, that they are unable themselves to defray it. A few Bishops out of each of these distant Countries, will consume in their journey a great deal of money and provision. To provide them shipping by Sea, and Horses, and all other necessaries by land, for so many thousand miles, will require no small allowance.

And then consider, that it must be voluntary contribution that must maintain them. And most love their money so well, and know so little of the need of such journeys and Councils, that doubtless they will not be very forward to so great a contribution.

And it is not to be expected that Infidel Princes will give way to the transporting of so much money from their countries on the Churches occasions, which they hate.

But suppose them furnished with all necessaries, and setting forward;

forward; How long will they be in their journey? Shipping cannot always be had: Many of them must go by land: It cannot be expected that some of them should come in less than three, or four, if not seven years time to the Council. And will ever a General Council be held upon these terms?

2. Moreover the persons for the most part are not able to perform such journeys. Bishops are Elders: Most of them are aged persons. The wisest are they that are fit to be trusted in so great a business by all the rest: And few attain that maturity but the aged: Especially in the most of the Eastern & Southern Churches that want the helps of Learning which we have. And will the Churches be so barbarous as to turn out their aged faithful Pastors upon the jaws of death? Some of them are not like to live out so long time as the journey, if they were at home. They must pass through raging and tempestuous Seas, through Deserts and enemies, and many thousand miles where they must daily conflict with distress. It were a fond conceit, to think that (without unusual providences) ten Bishops of a thousand should come alive to the Council, through all these labors and difficulties.

And moreover, it's known how few bodies will bear the Seas, and so great change of air: How many of our Souldiers in the *Indies* are dead, for one that doth survive? And can ancient Bishops, spent with studies and labors, endure all this? Most studious painful Preachers here with us are very sickly, and scarse able to endure the small incommodities of their habitations: And could they endure this?

3. Moreover abundance of the Pastors of the Churches live under Mahometans and other Infidels, that will not give them leave to travail so far into the Countries of Christian Princes on such occasions. They hate us and our Religion. They are oft at war with us, and then would hang those Bishops as Intelligencers that should offer to come among us.

4. And they must many of them pass through the Countries of other Princes, that are Infidels, and oft in war with the parts which they come from or go to. And it cannot be expected that in such cases they should allow them passage through their Countries. If one do, all will not: When poor *Lithgow* had travailed nineteen years, he was tortured, strappado'd and dis-

joynted, and made a cripple at *Malaga* in the *Spaniſh* Inquiſition. And thanked God and the *Engliſh* Embaſſador that he ſped ſo well.

5. Even at home in *Europe*, the Princes are ſo commonly in Wars (as are *France*, *Spain*, *Venice*, *Sweden*, *Denmark*, *Poland*, the Emperor, *Brandenburgh*, *Holland*, *Portugal*, *England*, *Tranſylvania*, &c. at this very day) that there is not the leaſt probability that they ſhould all or half conſent to have ſo many of their ſubjects paſs into their enemies Countries to reſide ſo long. Jealouſies raiſed by particular Intereſts would make it Treaſon.

6. Moreover many Princes underſtand that the Pope hath no power to call ſuch Councils, nor any man elſe: and they know the deſign of the Pope to ſubject the world to himſelf. And therefore they will abhor that their ſubjects ſhould travail ſo far at his call, that hath ſuch deſigns; (or at another mans that hath no authority to call them.) This hath made the Emperor of *Habaſſia* ſo reſolutely reſiſt the Popes pretenſions (as *Godignus*, *Maffæus*, and others do declare) Few Princes will endure to have their ſubjects brought under a forreign Power.

7. And if you ſuppoſe all the Biſhops come to the Council, the very number out of all the Chriſtian world, (to make any thing like a General Council) would be ſo great, as would be unfit for one, or two, or ten, or twenty Council houſes or Aſſemblies.

8. And they would be uncapable of conferring, through diverſity of languages. Few of the *Abaſſines*, *Egyptians*, *Syrians*, *Armenians*, or of moſt of the world, underſtand and ſpeak any language that would commonly be underſtood and uſed in a Council. Nor is it poſſible to do it by Interpreters. For ſo many Interpreters cannot be uſed to tell all that underſtand not, what every man ſaith, and to expound their minds to others. This would waſte an age in a Council; ſo that ſuch a Council would be a very *Babel*.

9. And Councils uſe to be ſo long, that it cannot be expected that after ſo many years journey, old men ſhould live to ſee the iſſue, or do any great matters there. Eighteen years at *Trent* would conſume a great many of the Biſhops: How many

many even of the Popes own Legates dyed before that Council could be finished?

10. And if they should live to see the end, can you dream that they should live to perform the like tedious dangerous journeys and voyages to bring back the Decrees of the Councill to their Churches? Judge now whether such Councils are not Naturally Impossible.

I will add but this. No men can be compelled. And to make all the world at once agree to so difficult a task, and agree upon the time and place, must be a Miracle. One will be for it, and another against it. One for one time and place, and another for another, through most of the world. We see how hardly any two Princes can agree upon times, places, and all circumstances in their Treaties.

2. Let us next enquire, of what Necessity such a Council is. If it be Necessary for Church government, it is either to make Laws, or to execute them. But for neither of these: therefore they are not Necessary.

1. Christ hath made us Laws already sufficient for salvation. And I hope he hath not constituted so loose a Society, and left his Body to such mutations, as that they must so frequently have new Laws. And if it must, sure it must be from their Soveraign, who hath reserved the Legislative Power to himself as his Prerogative. Legislation is the highest act of Supremacy, and chief flower in the Crown of Soveraignty. The Church is Christs subjects, and shall subjects make their own Laws? Scripture is sufficient. If this be all that we need General Councils for, to make Universal Laws to the Church, we can spare them as well as Traytors in a Common-wealth.

And for Execution of Laws, it is either Magisterial, by force of the Sword; and this they have nothing to do with, it being the Princes right. Or it is for the Excommunicating Church-offenders: And to cast them out of particular Churches is the work of the Pastors of those Churches. Others cannot know the persons, and hear the cause. If all Church-causes should come to a General Council; Millions of men must be attending them at once.

And if it be to judge who shall be cast out of the Communion of the Churches, and what Churches themselves are to

be excommunicated, the Synods of neighbour Pastors are to do as much of that as is to be done. Where then is the Necessity of such Councils at such rates? *Augustine* said that drunkenness in his time was grown so strong, that there must be a Council to suppress it. Could they do such feats as to cure Drunkenness, Whoredom, Covetousness, Pride, I would be for them.

3. If a General Council were called, it must be a most *unjust* Assembly. For, 1. It would be guilty of cruelty and destroying the Church of Christ, by killing so many of the Pastors as aforesaid.

2. It would be guilty of cruelty and Church destoying by the starving and desertion of the flocks at home. What will become of the poor peoples souls, when they are left to the Wolves, to Hereticks, and Deceivers, and to the temptations of their own flesh, and the world, being for ten or twenty years, or for ever deprived of their Pastors under pretense of a General Council? *Basil* in his seventieth Epistle tells the Western Bishops, that they of the East could not come to solicite their own cause with them. For, saith he, If any one of us (*N. B.*) do for the least moment leave his Church, he presently leaveth his people to deceivers. And on this ground he shews that they could not so much as spare Bishops to be meer Messengers to them. Much less could they have spared a sufficient number to stay seven or ten years together. If any think that such Necessities are unusuall, he knows not the world. And Councils are most usefull if ever, when necessities are greatest.

3. In Councils things are carried by Votes: and so *Abassia*, *Armenia*, *Mexico*, and places so remote that they can send but one or two, would be out-voted by that corner of the world where the Council is called, that can send in proportionably an hundred for one; and so under the name of a General Council, a faction might promote any heresie or carnal interest, and no Churches would be so enslaved as those that send at the dearest rates. *Italy* and a few more parts, at *Trent*, would over-vote all the Churches of East and South, and set up what interest or opinion they please: And so if one corner of the Church can err, all may err, for all the Council: Where there is an equal interest, there should be an equal power in Councils: which will certainly be otherwise.

4. If

4. If the Pope be he that must call General Councils, we shall have none, till it will stand with his interest. And if he have not the power of calling them, no one else hath, for none pretendeth to it. And if they must be called by universal consent, three hundred years is little enough for all the world to treat of the time, place, and other circumstances, and consent.

5. And if the Pope must call them, he will easily by the very choice of the place, procure the accomplishment of his own designs.

6. Those that think it the Popes prerogative to call a Council, do also affirm (as I before shewed in the expres words of *Binius* and others) that a Council hath no more power then the Pope will give them, and that when they are convened by him, and have done their work, it is all of no Validity, if he allow it not: If he approve one half, that half is valid, and his approbation will make their Decrees the Articles of our faith; when as the other half which he disapproveth shall not be worth a straw. And is it not a most foolish thing for all the world to put themselves to so much charge to defray the expenses of their Bishops, and hazzard their lives, and lose their labours at home for so many years, and hazzard the Churches by their absence, when for ought they know the Bishops of the whole Christian world do but lose all their labour, and nothing shall be valid if they please not the Pope of *Rome*? And is it not most abominable justice in him thus to put all the world to trouble, and cost, and hazzard the Churches and the Pastors lives, for nothing, when if the infallible spirit be only in himself, he might have done the work himself, and saved all this cost and labour.

7. By what Justice shall all the Catholick Church be obliged by the Decrees of such a General Council? Is it by Law, or Contract? If by Law, it is by Divine Law, or by Humane. If by Divine, let it be shewed that ever God made such a Government for the Catholick Church, and then take all. If by Humane Laws, it is impossible, and therefore not to be affirmed. For no Humane Soveraign hath power to make Laws for all the world. If you say is it by contract, then 1. All those Nations that thought not meet to send any Bishops to the Council, will be free. 2. And so will all those be that sent Bishops who dissented from the rest. For contract or Consent bindeth none but

but Contracters or Consenters. And so *England* is not bound by the Council of *Nice, Ephesus, Calcedon, Constantinople, &c.*

8. By what Justice shall any people be required to send Delegates, on such terms as these to Councils, or to stand to their definitions when they have done? When our faith and souls are precioufer things then so boldly to cast upon the trust of a few Delegates so to be chosen and employed? What Bishops other Countries will choose, we know not. And for our own, 1. In almost all Countries it is the Princes that choose, or none must be chosen but who they will, which is all one. 2. If the Bishops choose, its those that are highest with the secular power that will have the choice, who perhaps may choose such as are contrary to the judgement of most of that Church that is thought to choose them. Most Nations have a Clergy much at difference. The Remonstrants and Contramonstrants in *Holland* would not have chosen like members for the Synod. In the Bishops days men of one mind were chosen here in *England* to Convocations: The next year we had a Learned Assembly that put down the Prelacy, for which a Convocation had formed an Oath to be imposed on all Ministers but a little before. And why should the judgment of the Prelates be taken for the judgement of the Church of *England*, any more then the other, when for number, learning and piety (to say the least) they had no advantage (laying aside ignorant, ungodly men, in point of number.) Till the Spanish match began to be treated on, the Bishops of *England* were ten, if not twenty to one Augustinians, Calvinists, or Antiarminians: Now the Arminians would be thought the Church of *England*, and their doctrine, agreeable to the doctrine of that Church. Would they not accordingly have differed, if they had been sent to a General Council? How bitterly are the Articles of the Church of *Ireland* decryed by the Arminian Bishops since sprung up both in *Ireland* and *England*? so that if Delegates be sent to any Council, they may speak the minds of those that sent them, (which perhaps is the King, or a small prevailing party,) but not of the rest: (which perhaps may the best and most.) If *Jeremiah* of *Constantinople* be of a Council, he will go one way. If *Cyril* be of a Council, he will go another way: And his counterfeit Successor undo what he did.

9. No

9. No Church that ſendeth three or four Biſhops to repreſent a thouſand or two thouſand Paſtors, can be ſure how thoſe Biſhops will carry it when they come thither. For ought we know they may betray our cauſe, and croſs their inſtructions: They may be perverted by the reaſonings of erroneous men, or bribed by the powerfull: And to caſt our faith on ſo ſlender an aſſurance, is little wiſdom.

10. If conſent only bind us to the Decrees of Councils (to ſubmit to them as our Rule,) then is Poſterity bound that did not conſent as their Fathers did, or are they not? If not, we are free? If yea, by what bond? And then why do not the *Grotians* in *Ireland* and *England* obey the Antiarminian Decrees of the Churches in both? Did not the Church of *England* ſend Biſhop *Carlton*, Biſhop *Hall*, Biſhop *Davenant* (afterward a Biſhop) Dr. *Ward*. Dr. *Goad*, and *Balcanquall* Epiſcopal Divines to the Synod of *Dort*, and ſo *England* was a part of that Synod? And yet the *Grotians* and *Arminians* think not themſelves bound to receive the Doctrine of that Synod, nor to forbear reproaching it.

11. It is unjuſt that any (eſpecially moſt) of the Churches ſhould be obliged by the votes of others, and oppreſſed by Majority, meerly becauſe their diſtance, or poverty, or the age, or weakneſs of their Paſtors diſableth them to ſend any, or an equal number, or to defray the charge of their abode, *&c.* Ah if good Pope *Zachary*, or Archbiſhop *Boniface* had conſidered that the eſſence or unity of the Church did conſiſt in a General Council, that muſt be fetched partly from the Antipodes, they would have thought better on it before they had excommunicated *Virgilius*, for ſaying that there were Antipodes, or *quod alius mundus, & alii homines ſunt ſub terras.* Dr. *Heylin* tels us in his *Geography*, *Lib.* 1. *pag.* 25. that *Bede* (*de ratione temporum, cap.* 32.) calleth it a fable that there are Antipodes, and not to be believed: and adds that *Auguſtine*, *Lactantius*, and ſome other of the Learned of thoſe better times condemned it as a ridiculous incredible fable, whoſe words (ſaith he) I could put down at large, did I think it neceſſary.] And did that age dream that the Being or Unity of the Church, or the ſalvation of the Believers ſoul depended on this Article, that a General Council, partly called from the Antipodes muſt be the Churches

Head or Governours ? or that the Pope at leaſt muſt be acknowledged and obeyed by every Chriſtian ſoul that will be ſaved at the Antipodes ? And Sir *Fradcis Drake* and *Cavendiſh* would not have been ſo famous for compaſſing the world, if men had underſtood, that when the Goſpel is ſpread through the earth, ſo many poor old Biſhops muſt ordinarily take half ſuch Journies or voyages to do their buſineſs. If the Decree of the Council of *Conſtance* had been executed, to have had a General Council every ten years, many would ſcarce have had time to go and come. But the charitable Church of *Rome* hath found out a Remedy, not only by the rarity of their Councils (let them decree what they will to the contrary) but alſo by condemning the moſt of the Churches, and the remoteſt, as Hereticks, and ſending them to Hell, to ſave them a journey to the General Council.

12. Moreover ſuch Councils are unjuſt, becauſe of the multitude of Biſhops that muſt there meet and cannot be heard ſpeak. As the caſe ſtandeth already, there are many more Biſhops in the world then can meet, and ſpeak, and hear in one, or two, or three Aſſemblies: And many thouſand more may be made. If I ſhould ſay that all the Rectors of particular Churches, whom they call Pariſh Presbyters, are Biſhops, and have votes in Councils, they would eaſilyer deny it then diſprove it, or invalidate the proofs already brought: But (to proceed on their own grounds) me thinks they that make him a Biſhop who hath Presbyters and Deacons under him, ſhould admit all thoſe Paſtors of particular Churches that have Presbyters under them, as their Curates, which are many. Or if they ſay that only Cities muſt have Biſhops, yet muſt they on their own grounds admit a Biſhop for each City: And if every City in a few Kingdoms in *Europe* had a Biſhop in the Council, there would be no room for all the reſt of the world. But how prove they that Countrey Pariſhes may not have Biſhops? Why may not (on their own grounds) every four or ſix pariſhes have one? Hath God forbid it? where? and when? ſure they will not ſay it is of Divine inſtitution that a Biſhop have juſt ſo many Pariſhes and Presbyters under him, and neither more nor leſs. The number is confeſt to be left undetermined. And what if Chriſtian Princes, Biſhops and people agree to ſettle Biſhops in every

every such small number of Parishes, by what Law can they exclude them from a General Council? If they say, by the Canons of former Councils; I answer 1. Those Canons are contrary to Scripture. 2. They contradict one another. 3. They themselves do not obey the Canons of many such Councils. 4. Those Councils have no power to make Laws; much less Laws that shall reach to this time and place. But they will say *Pauls* command to *Titus* 1. 3, 5. and the example *Acts* 14. 23. is only of ordained Elders or Bishops in every City: therefore they may not ordain them any where but in Cities. But I deny the consequence. Most ancient interpreters by Elders, *Acts* 14. 23. Understand meer Presbyters: And then it would as much follow that Presbyters must be ordained no where but in Cities: What if I can prove that the Apostles never gathered a solemn Assembly of Christians for Divine Worship any where but in Cities; or that they never administred the Lords Supper any where but in Cities? will it follow that therefore we ought not to Assemble or administer the Sacrament any where but in Cities? But what if this were granted? they cannot deny but every corporation, such as most of our Burroughs and Market Towns in *England* are, may truly be called Cities in that Scripture sence. And if every such City had a Bishop, Even *England*, *France*, *Germany*, and *Italy*, a little spot of the world, would make Bishops enough for two or three Councils; and more then could Assemble and do the work.

Two shifts they have against the over-greatness of the number. One is the course now taken: to have but one Bishop over many Cities, and a very large Circuit of the Countrey.

The other is, to depute one out of many from every Countrey to represent the rest; and so it shall be a Representative General Council, though not a Real. But for the first, 1. Who hath authority to make such diminutions? 2. What if those that are supposed to have that authority, shall be otherwise minded? 3. Its apparently against the word of God, and tendeth to the frustrating of the Office that true Bishops should be so rare. By their own Rule, each City should have one. And let *Brerewoods* Enquiries, or any such writers help you to conjecture how many that would be.

And for the other way, 1. A Representative General Council is another thing, quite different from a Real. 2. What word

of God have they to prove such a Representative Council? Doubtless none: And will they give us a Church form, and center of Unity, meerly of their own brains, upon supposition that it is prudential? 3. Men are of exceeding different degrees of understanding, and of different judgements actually: so that if *e. g. England* should send one, or two, or ten men to represent the rest to a General Council, its more then possible that they may give their judgements in many points so far contrary to the minds of those that sent them, that twenty or an hundred to one at home may be against them. For we cannot send our understandings and all our reasons with them to the Council when we send them. And so no man can say that any such Council doth express the mind of the greater part of the Church. 4. By this rule you may reduce a General Council to a dozen men, or to the four or five Patriarks: For all the rest may choose them as their representatives. 5. But its not to be expected that all the Churches should be satisfied of the lawfulness or fitness of such substitutions and representations: And therefore they will not consent or elect men for such a power and work: And who may justly force them?

13. Moreover such Councils are unjust, because there can be no just satisfaction given by men that live at so vast a distance, that this great number that come thither are truly Bishops: yea or Presbyters either. Its not possible under many years time, so much as to take any satisfactory account of their ordination, and abiding in that office, and the truth of their deputations or elections. And when (in their elected Representative Councils) there will be perpetual controversies between several parties (as there is in Parliaments) whether it be this man or that which is truly elected, in how many years will all these be decided, before they begin their work? So that I may well conclude, laying all these seven considerations together, the distance of places, the age and state of the Bishops, the state of the Civil Governments which they live under, their necessary labours at home, and the ruine that will befall their Churches by so much absence, the diversity of their languages, the multitude of the Bishops, and the difficulty of knowing the Ordination and Qualifications of persons so remote to prove their capacity, I say all these together do plainly shew that such

General

General Councils are impossible and unjust: and therefore not the standing Government or form of the Church, or the center of its Unity.

Argum. 4. *As the Synod it self is impossible, needless, and unjust; so it is Impossible that they should do the work of a Head or Soveraign Power, if they could Assemble: therefore they are not appointed thereunto.*

The Antecedent is partly manifest by what is said from their different languages and other considerations. Moreover 1. The persons that will have appeals to them, and causes to be judged (if really they will do the work of a Soveraign Power and Judge) will be so many millions, that there will be no room for them about their doors; nor any leisure in many years to hear their causes. If you say, It was not so in former Councils, I answer, that is because they were not truly General, or were called in such times when the Church did lie in a narrow compass, and not in such remote parts of the world; and because they were assembled indeed but occasionally, to advise upon and determine some one particular mans case, or few, and never took upon them to be the Soveraign power or head of the Church, or its essential form or Center of Unity. 2. These millions of persons that have so many causes, will have so far to travail, that it will put them to great cost and labour to come and attend and bring all their witnesses. And if they be not founder bodyed then our English Souldiers, the poor people of *Mexico* and other parts of those Indies (to look no further) will be a great part of them dead by the way before they can reach the General Council, *e. g.* if it should be in the midst of *Europe*. 3. And the Council will not be competent Judges of so many causes which by distance must needs be much unknown in many weighty Circumstances, whose cognisance is necessary. 4. And lastly, such Councils will sit so seldom, that the work will be undone.

It was one of the Reasons of the Council of *Carthage* to *P. Celestine* to prove the invalidity of the Papal judgements upon appeals from other Countries, because the witness necessary to a just decision could not go far.

Argum. 5. *If God had intended that such a Council should have been the form of his Church, or the necessary Governour of it, he would have acquainted us with his will concerning some certain Power to summon them; (or would have authorized some or other to call such a Council) But he hath not acquainted us with his will herein; nor authorized any to call such a Council: therefore it*

was not his intent that it should be the form or necessary Governour of his Church.

Either this Council must meet by an *Authoritative call*, or by *consent*. If by *such a call*, *who* must call them? The *Popes* pretense to this Authority is voluminously and unanswerably confuted long ago; and its well known, what ever *Baronius* say, that the ancient Councils were called by the Emperors; and many since have been called by Emperours and Cardinals. And if you say that it belongs to the Emperour, I answer, what hath he to do to summon the subjects of the *French*, *Spaniards*, *Turks*, *Æthiopian*, *&c*? And by this it appears that we never had true Universal Councils: They were but General as to the Roman world, or Empire. For (who ever precided) it is certain that the Emperours called them. And what had *Constantine*, *Martian*, *Theodosius*, or any Roman Emperour to do, to call the subjects in *India*, *Æthiopia*, *Persia*, *&c.* to a Council? Nor *de facto*, was there any such thing done. Is it not a wonderfull thing that the Pope and all his followers should be, or seem so blinded to this day, as to take the Empire for the whole earth, or the Roman world for all the Christian world! yet this is their all. If you say that it must be done by the *consent* of Princes, then either of *Christian* Princes or of *all*. If of the *Christian* only, you must exclude the Bishops that are under *Mahometan and Heathen Princes*, and then it will be no *General Council*; especially if it be now as it was in the time of *Jacob à Vitriaco* the Popes Legate in the East, who saith that the Christians of the Easterly parts of *Asia* alone, exceeded in number the Christians both of the Greek and Latine Churches. And whether it be all Princes, or only Christian Princes that should consent, who can tell whether ever it will be? God hath not promised to lead them to such a consent: And they are unlikely of themselves, as being many and distant, and of different interests and apprehensions, and usually in wars with one another, so that if an age should be spent in treating of a General Council among them, its ten to one that the treaty will be in vain, and its next to an impossibility that all should consent. Besides; no man can shew a Commission from God to enable them, and only them to such a work.

But if you say that it must be done by the *consent of the Bishops* themselves, the Impossibility (moral) is apparent, who will be

be found that will be at the coſt and pains to agitate the buſineſs among them? No one can appoint the time and place but by conſent of the reſt. Who doth it belong to, to travail to the *Indies*, *Æthiopia*, *Ægypt*, *Paleſtine*, and all the reſt of the world, to treate with the Biſhops about the time and place of a Council? And how many lives muſt he have that ſhall do it? And when he findeth them of a hundred minds, what courſe ſhall he take, and how many more journies about the world muſt he make, to bring them to an agreement? But I am aſhamed to beſtow more words on ſo evident a caſe.

Argum. 6. *The Head or Soveraign of the Church (as of every body Politick) hath the Legiſlative Power over the whole. The Pope or a General Council have not the Legiſlative Power over the whole. Therefore the Pope or General Council are not the head or Soveraigns of the Church.*

The Major is of unqueſtionable verity in Politicks. Legiſlation is the firſt and chief work of Soveraignty.

The Minor is proved, 1. *Ad hominem* by the confeſſion of the chief Opponents, *Grotius de Imperio ſummar. poteſt.* doth purpoſely maintain it: and ſo do others: (See of this *Lud. Molinæus* new Book ſuppoſed againſt the Presbyterians: his *Parænesis.*) 2. It is the high Prerogative of Chriſt the true King and Soveraign of the Church, which none muſt arrogate. He was faithfull in all his houſe as was *Moſes*. His Law is perfect: It is ſufficient to make the man of God perfect: even a ſufficient rule of faith and life: No man muſt *add thereto, nor take ought therefrom, but do whatſoever he hath commanded*, Deut. 12. 32. *To the Law and to the Teſtimony: if they ſpeak not according to theſe, it is becauſe there is no light in them*, Iſa. 8. 20.

The Papiſts confeſs that Pope and Council cannot make new Articles of faith, *in ſe*, but *quoad nos* only. And they ſay they have received by Tradition the doctrines which they teach.

Object. *But men may make By-laws under Chriſt and his Laws. Anſw.* True: but as thoſe are in this caſe no proper Laws, ſo no man or men may make them for the Unverſal Church. For the buſineſs of thoſe Laws is only to determine of circumſtances which God hath made neceſſary *in genere*, and left to the determination of men *in ſpecie*: And we may well know that there was ſome ſpecial reaſon why Chriſt did not determine of theſe himſelf: And the reaſon is plain; even becauſe that they depend ſo much on the ſeveral ſtates, capacities, cuſtoms, *&c.* of men, that

that they are to be varied accordingly in several times and places. If one standing Law would have fitted all the world, or all ages in these matters, Christ would have made it himself. For if you say he makes some Laws, and neglect others that are of the like kind, and might as well have been done by himself, you make him imperfect and insufficient to his work. And if it be not fit that one Universal Law be made for the world, then a Council must not make it.

And as the sufficiency of Christs law, so the nature of the things declares it, that these matters must not be determined of by an universal Law. Should there be an universal Law to determine what day of the week, or what hour of the day every Lecture or occasional Sermon shall be on? Or what place every Congregation shall meet in? Or where the Minister shall stand to preach? Or what Chapters he should read each day? Or what Text he should preach on? or how long? Whether by an hour-glass or without? in what habit of apparrel particularly (when many a poor man must wear such as he can get) yea or what gestures or postures of body to use (when that gesture in one Countrey signifieth reverence, which in another rather signifieth neglect) with abundance the like.

And the same is plain from the nature of the Pastoral office. Every Bishop or Pastor is made by Christ the Ruler of the flock in such cases, and they are bound to obey him, *Heb.* 13. 17. And therefore a General Council must leave them their work to do which Christ hath put upon them, and not take it out of their hands: especially when being in the place, and seeing the variety of circumstances, they are more competent judges then a General Council at such distance.

The plain truth is, Christ hath left them none of that work to do which belongeth to a Head or Soveraign, but they make work for themselves, that there may seem to be a Necessity of a power to do it. The Church needeth none of their Laws. Let us have but the Holy Scriptures, and the Law of Nature, and the civil Laws of men, and the guidance of particular Pastors *pro tempore*, and the fraternal Consultations and Agreements of Councils, not to make any more work, but to do this foresaid work unanimously, and the Church can bear no more; there is nothing left for Legislators Ecclesiastical to do. We can spare

their

their Laws, and therefore their power and work. Their buſineſs is but to make ſnares and burdens for us; and therefore we can live without them, and cannot believe that the felicity, or unity, or eſſence of the Church conſiſteth in them.

Argum. 7. *All the inferior officers do derive their power from the ſupream. All the other officers of the Catholick Church do not derive their power from the Pope or a General Council: therefore a Pope or General Council are not the ſupream.*

The Major is an unqueſtioned Maxime in Politicks. Its eſſential to the Sovereaign to be the fountain of power to all under him. Yea if it be but a deputed derived Soveraignty, *ſecundum quid* ſo called, as the *Viceroy* of *Mexico*, *Naples*, *&c.* yet ſo far he muſt be the fountain of all inferiour power.

The Minor is maintained by moſt Chriſtians in the world. Every Biſhop or Presbyter hath his power immediately from Jeſus Chriſt as the Efficient cauſe, though man muſt be an occaſion, or *cauſa ſine quâ non*, or *per accidens*. The Italian Biſhops in the Council of *Trent* could not carry it againſt the Spaniards, that the Pope only as Head was immediately *jure divino*, and the reſt but *mediante Papa*.

Moreover it is eaſie to prove out of Scripture that God never ſet up any Soveraign power in his Church (perſonal or collective) to be the fountain of all other Church power, nor ſendeth us to have recourſe to any ſuch for it. Nor can they prove ſuch a power, on whom it is incumbent.

And laſtly its moſt eaſie to prove *de facto*, that the Biſhops or Presbyters now in the ſeveral Churches in the world, did not receive, and do not hold their power from any ſuch viſible Head, whether Pope or Council. Though the Popelings do, yet ſo do not all the reſt of the Chriſtian world. Who are not therefore no Miniſters or no Church of Chriſt, whatever theſe bare affirmers and pretenders may imagine: Nor are all the Miniſterial actions in the world null, which are not done by a power from him. And even the Papiſts themſelves will few of them pretend to receive their ſeveral powers of Prieſthood from a General Council. This therefore is not the Soveraign power, or head of the Church.

Argum. 8. *The Head or Soveraign Power hath the finally deciſive Judgement, and in great cauſes all muſt, or may appeal to*

them. A General Council hath not the finally decisive judgement, nor may all men in great causes appeal to them. Therefore a General Council is not the Head or Soveraign power.

The Major is undenyable. The Minor is proved, 1. In that it is not known, nor hath the world any rule or way to know in what cases we must appeal to a General Council, and what not; and what is their proper work. 2. In that an appeal to them is an absolute evasion of the guilty, and in vain to the innocent, because of the rarity of such Councils, or rather the nullity. 3. Because the prosecuting of such an Appeal is impossible to most of the world (as is before shewed) and were it possible, it would be so tedious and laborious a course, that its ridiculous in most to mention such Appeals.

Argum. 9. *The Soveraign or Head of the Church (as of every Body Politick,) hath power to deprive and denude any other of their power. The Pope or General Council hath not power to do so: therefore they are not of the Head or Soveraigns of the Church.*

The Major is a known principle in polity: He that giveth power, can take it away: And it's confessed by the Opponents in this case.

The Minor I prove, 1. Because else it would be in the power of the Pope or Council, whether Christ shall have any Ministry and Church or not. They may at least make havock of it at pleasure. But that's false. 2. As is before said, we receive not our power from them: therefore they cannot take it from us. 3. The Holy Ghost doth make us Over-seers of the flock, *Act.* 20. 28. and lay a Necessity on us, and denounce a woe against us, if we preach not the Gospel: and hath no where given us leave to give over his work, if the Pope or a Council shall forbid us. 4. And they can shew no Commission from Christ that giveth them such a power.

Arg. 10. *If it were the form or Essence of the Church to have a humane visible Head, then our Relation to such a head would be essential to our Membership or Christianity. But the Consequence is false: therefore so is the Antecedent.*

The falseness of the consequent is apparent, 1. In that it cruelly and ungroundedly unchristeneth all that do not believe in such a visible Head: That is, the greatest part by far of the Christian-

Christians in the world; And 2. By the ensuing argument: And the necessity of the consequence is evident of it self.

Argum. 11. *If such a visible Head were essential to the Church, and so to our Christianity, then should we all be Baptized into the Pope or a General Council, as truly and necessarily as we are baptized into the Church. But we neither are nor ought to be so baptized into the Pope or a General Council; therefore they are not essential to the Church or our Christianity.*

The Major (*viz.* the Consequence) is clear, and not denyed by the Papists, who affirm that Baptism engageth the baptized to the Pope. He that is united to the body, is united to the head: he that is listed into the Army, is listed to and under the General. He that is entred into the Common-wealth, is engaged to the Soveraign thereof.

But that we are not baptized to the Pope or a General Council, is proved, 1. Because neither the form of Baptism, nor any word in Scripture doth affirm such a thing. 2. No persons in Scripture times were so baptized: Men were baptized before there was a Pope at *Rome*, or a General Council. And afterward none were baptized to them, at least for many hundred years: otherwise then as they were entred into the particular Church of *Rome*, who were *Inhabitants there*. 3. Never any was baptized to *Peter* or *Paul*, or any of the Apostles: saith *Paul*, 1 *Cor.* 1. 13. was *Paul* crucified for you, or were ye baptized in the name of *Paul?* They must be baptized into the name of no visible Head, but him that was crucified for them. 4. The Apostle fully resolveth all the doubt, 1 *Cor.* 12. describing the body into which we are baptized, ver. 13. And he entitleth it from the head, Christ, vers. 12. but acknowledgeth no other head, either co-equal with Christ, or subordinate: The highest of the other members are called by *Paul* but eyes and hands, and thus Apostles, Prophets, Teachers, Miracles, gifts of healing, helps, Governments, are only said to be set *in the Church*, as eyes and hands in the body; but not *over the Church* as the Head or Soveraign Power: ver. 17, 18, 19, 28, 29. so that though he that is baptized into the Church, is baptized into an Organical body, and related to the Pastors, as to hands and eyes, yet not as to a head, nor as to a representative body neither. And me thinks neither Pope nor Council should pretend to be more then

Apoſtles, Prophets, and Teachers, and Governments. If the form of baptiſm had but delivered down the authority of the Pope or a Council, as it did the authority and name of the Father, Son, and Holy Ghoſt, Tradition would have been a tolerable Argument for them, though Scripture had been ſilent. But when the Baptiſmal Tradition it ſelf is ſilent, and it is a doctrine ſo monſtruouſly ſtrange to the Primitive Church, that all the baptized are baptized to the Pope or a General Council, I know no remedy but they muſt both put up their pretenſes.

Argum. 12. *The Eſſence of the Church into which they were baptized, was part of the doctrine which the* Catechumeni *were taught, (and all at age ſhould learn) before their baptiſm. The Soveraignty or Headſhip of Pope or Council was no part of the Doctrine which (by the Primitive Church) the* Catechumeni *were taught, and ought to learn before their baptiſm. Therefore the Soveraignty or Headſhip of Pope or Council was not then taken to be of the Eſſence of the Church.*

The Major is evident, 1. In that the Catholick Church was in the Creed: and it's eſſentials there briefly expreſſed in thoſe terms [*Holy Catholick Church, and Communion of Saints.*] 2. In that Church Hiſtory fully acquainteth us that it was the practice of the Catechiſts and other Teachers to open the Creed to them before they baptized them, and therein the Article of the *Catholick Church*, and the *Communion of Saints*.

The Minor is proved by an induction of all the Records of thoſe times, which in groſs may now ſuffice according to our preſent intended brevity to be mentioned. There is no one Writer of many hundred years, no not *Origen*, *Tertullian*, *Irenæus*, or any other that purpoſely recite the Churches belief which the Catechumeni were taught, nor *Cyril*, (or *John*) *Hieroſol.* or any other who open thoſe Articles to the Catechumens, that ever once mention the Doctrine of the Headſhip of the Pope or Council, when they open the Article of the *Catholick Church*; nor yet at any other time. If they affirm that they did, let them prove it if they can.

Argum. 13. *As it is high Treaſon in a Republick to deny the Soveraign, and to be cut off from him, is to be cut off from the Common-wealth; ſo it would be a damning unchriſtening ſin to deny the Headſhip of the Pope or General Council, if they were indeed*

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the Head of the Church. But it is no such damning unchristening sin: Therefore they are not the Head of the Church.

The Major is plain from the Nature of Soveraignty. The Minor is certainly proved, 1. Because it is never mentioned in Scripture, nor any ancient Writer for many hundred years, as a state of Apostasie, nor as a damning sin, nor as any sin, to deny the said Headship of the Pope or Council. 2. Because else most of the Christians of the world at this day are Apostates and unchristened: Or if that seem a tolerable conclusion to the *Romanists*; Yet 3. Because then Christ had no Church for some hundreds of years, which I know they will not think so tolerable a conclusion; For to dream that the ancient Christians did know any Head of the Church but Christ, or were engaged in loyalty to the Pope or Council, is a disease that few are lyable to, except such as are strangers to the writings of those times, or such as read them with *Roman* spectacles, resolved what to find in them before hand.

Argum. 14. *All Christians are bound to study or labor to be acquainted with the Laws of the Soveraign power of the Church: All Christians are not bound to study or labor to be acquainted with the Laws of Popes and Councils: Therefore the laws of Popes and Councils are not the Laws of the Soveraign power of the Church.*

The Major is proved, in that all subjects must obey the Laws of the Soveraign power: But they cannot obey them unless they know them. Therefore they are bound to endeavour to know them.

The Minor is proved, 1. In that they being written in *Latine* and *Greek*, which a very small part of the Christians of the world do understand, and their Teachers not sufficiently expounding them, and they being more copious and voluminous, more obscure and uncertain (of which next) then for all private Christians to understand, the people cannot learn these, having enough to do to learn Gods Word. 2. The Papists that deny the use of the Holy Scriptures to the people in a known tongue, and deny the necessity of understanding them, will sure say the same of their Decretals and Canons, unless they mean to set them up above the Scripture, as well as equal them thereto.

Argum. 15. *The Soveraign Head of the visible Church and*

Center of our unity, must be evident, that all the Christian world may know it: The Pope and General Council are not such. Therefore neither of them are the Head of the Visible Church.

The Major is confessed by the Opponents; and it's plain, because men cannot obey an unknown power.

The Minor is known by common experience. For many a year together (by *Bellarmines* confession) learned and wise men could not tell which was the true Pope; yea their Councils could not tell. Most of the Christian world to this day cannot discern his Commission for that power which he pretendeth to. A true General Council now no man can know, because it is a *non ens*. Their pretended General Councils are so ravelled in confusion, that they are not agreed among themselves which are indeed such, and which not: but many are rejected, and many suspected (of which *Bellarmine* giveth us a list) and those that one receiveth, another rejecteth; and the most by far are rejected by most of the Christian world. And when some would take up with the four first, and some with six, and some with eight, the Papists deridingly ask them, whether the Church hath not as much authority now as it had then? And how shall the Christian world know whether it were a true General Council or not? Of which see the difficulties first to be resolved, which I have recited in my Disputations against Popery.

Argum. 16. *The Laws of the Soveraign Power of the Church must be certain (or else how shall we know what to obey) The Laws of Popes and General Councils are not certain: Therefore*, &c.

The Minor is proved by experience. The Popes Decretals are many unknown, and many proved forgeries (by *Blondell ubi sup.* and many others) beyond all question: and none of them proved Laws to the Church. The Canons of the first Council of *Nice* are not agreed on among the Papists. Many others are proved forged: Many are flatly contrary to each other (as I have shewed *ubi sup.*) and how then shall Christians know what to obey? The ancient Canons condemned the gesture of kneeling on the Lords day (and consequently then at the Lords Supper) the reading of the Heathens Books, and many such things which are now taken for lawful: The later Councils that contradict the former, do seem to most of more question-

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able authority then they. And what Councils are to be received and what rejected, they are not agreed among themselves, nor have any certain Rule to know by on which they are agreed: Nor will their Popes or Councils yet resolve them this great question. So that Christians are at a loss concerning these Laws, and know not which of them they are obliged by, and which not.

Argum. 17. *If the Pope or Council be the Head of the Church, then must their Laws be preached to the people by their Teachers. But the Laws of Popes and Councils need not be preached to the people by their Teachers*: *Therefore*, &c.

The reason of the Major is, because the Laws that they must obey in matters spiritual in order to salvation, the Ministers must preach to them. But these are pretended to be such: Therefore, *&c.*

As to the Minor, 1. It would be but an unhansome thing in their own hearing, for Preachers to take their Texts out of the Canons or Decretals, and preach these day after day to the people: which yet they have need to do many a year, if the obedience of them be our necessary duty. 2. Ministers are commanded to preach only the Gospel, and it is said to be sufficient or able to make us perfect, and build us up to salvation. Therefore we need not preach the Canons or Decretals.

Argum. 18. *While a Visible Head cannot be agreed on even by those that would have the Church united in such a Head, it is all one to them as if there were no such Head, and the union still is unattainable by them. But even among the Papists themselves a Visible Head is not, cannot be agreed on*: *Therefore*, &c.

What good will it do to say we must center some where, and know not where, and obey some body, and know not who? The *Italians* and *Spanish* make the Pope the Infallible Head, and say a General Council without him may err, and is but the body. The *French* make the Council the Head, and say the Pope may err; and that the infallibility (such as they plead for) is in the Council. It is not *a Head, but this Head in specie*, that is, the form of the Church, if any such be: And therefore they must needs (according to their own principles) be of divers Churches, while they place the Soveraignty in several sorts and persons. Till they better

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agree among themselves in their Fundamentals and Essentials of the Church, we have small encouragement to think of uniting on any of their grounds.

Argum. 19. *The Soveraign Power or Headship over the Church is a thing undoubtedly revealeed in the Holy Scripture*: (For we cannot imagine that the Scripture should be silent in so weighty a point, without intolerable accusation of it.) *The Soveraign Power or Headship of Pope or Council is not revealed in the Holy Scripture. Therefore*, &c.

They have not yet produced a Text to prove either of them. Those produced by the *Italians* for the Popes Headship, are disclaimed by the *French*, as meaning no such thing; and our Writers have largely manifested their abusing of the Text. So have they done of those that are brought for the Headship of Councils. These texts are spoke to so fully by *Chamier*, *Whitaker*, *Amesius*, and abundance more, that I think it in vain to do it here again. That of 1 *Tim.* 3.15. that the Church *is the pillar and ground of Truth*, doth not speak a word of a General Council, nor a word of Headship: The whole Church united in Christ, is the Pillar and Ground, that is, the certain Receptacle and retainer of the Truth, the Law of Christ being written in their hearts.

None seems more to favour their conceeit then *Ephes.* 4.15,16. which *Grotius* fastens on. But even that is against them, and not for them. For 1 It is Christ and only Christ that is here said to be the head, and all other parts contradistinguished, and excluded from Headship, and the Body is not said to be united in them. 2. And it is by association, and mutual communication of their several gifts, that the parts are compacted together, and edifie the whole; and not by meeting in any one, and deriving from it.

Object. *But were not the Apostles General Officers, and so the Church united in General officers? Answ.* This is little to the Question. For 1. the Apostles had one among them to be the Soveraign or Head of the rest, but were of equal power. 2. Nor did a major part of their whole number make such a Head for the Church to unite in, nor do we read that ever a Major vote carryed it among them against a Minor; for they were all guided by the Spirit. Yet its true that they met ofter together then a General Council can. 2. The Apostles as extraordinarily qualified

qualified, and as the Secretaries of the Spirit, have no succeſſors: But the Apoſtles as ambulatory unfixed Miniſters, had even then many companions: For *Barnabas*, *Luke*, *Apollo*, and abundance more, did then go up and down preaching, as well as the Apoſtles; yet had not any one of them a ſpecial charge of Governing all the Churches: nor yet all of them united in a body: For the Apoſtles called not the Evangeliſts and other fellow workers to conſult in Councils about the Government of the whole; But both they and their helpers, did ſeverally what they could to teach and ſettle the Churches. 3. Who be they now that are the Apoſtles ſucceſſors? If all the Biſhops in the world, the caſe is as we left it. If any ſmall number of Primates or Patriarcks, how ſhall we know which and how many? If they be not twelve, why ſhould one Apoſtle have a ſucceſſor, and not others? But there are no twelve only that lay claim to the ſucceſſion. And if you go further, who can limit, and ſay who, and how many they be, and how far the number may be increaſed or decreaſed, and by whom? In *Cyprians* dayes he and his fellows in the Council at *Carthage* declare that all Biſhops were equal, aud none had power over other. And ſo thought others in thoſe times. Nor was there then any number of Biſhops that claimed to be the ſole ſucceſſors of the Apoſtles, to rule all the reſt. And if they had, when the Church increaſeth, the Rulers muſt increaſe. But this is not to the main point.

Argum. 20. *The Scripture doth appropriate the Univerſal Headſhip to Chriſt only, and deny it to all others: therefore neither Pope nor Council are the Univerſal Head.*

Eph. 5.23. It is the peculiar Title of Chriſt to be Head of the Church, to whom it muſt be ſubject, 1 *Cor.* 11. 3. The Apoſtle would have us know that the Head of every man is Chriſt, and the head of the woman is the man, and the Head of Chriſt is God. So that there is a particular Head over ſome parcell of the body below Chriſt: but to be the Univerſal Head of every man, is the proper Title of Chriſt. In 1 *Cor.* 12. the unity of the body and diverſity of the members is more largely expreſſed then any where elſe in Scripture; and there when the ſaid unity of the body had been ſo fully mentioned, the Apoſtle comes to name the Head of that Unity, *Verſ.* 27. which is only Chriſt. [*Now*

ye are the body of Christ, and members in particular] The Church is never called the body of the Pope, or of a Council, but the body of Christ: yea (as was even now said) in the next words the *Apostles, Prophets, and Teachers* are enumerated to the *particular members*, contradistinct from the *Head*, so far are all, or any one of them from being the head themselves. And in *Col.* 2. 10, 17, 19. it is Christ only that is called the *Head*, and the *body* is said to be *of Christ*, and he only is mentioned as the Center of its Unity [*And not holding the Head, from which all the body by joints, and bands having nourishment ministred and knit together, increaseth with the increase of God.*] And *Col.* 1. 18. *And he is the Head of the body, the Church.*] If any say that you cannot hence argue Negatively that therefore no one else is the Head, I answer, They may as well say, when it is affirmed that [*the Lord he is God*] you cannot thence conclude that *Baal is not God.* The Apostle plainly speaks this of Christ as his peculiar honour: And he spoke to men that knew well enough that natural bodies have but one Head, unless they be Monsters: And he would not so oft insist on this Metaphor, intending so great a disparity in the similitude, and never discover any such intention; So in *Ephes.* 1. 22. *He gave him to be Head over all things to the Church, which is his Body, the fulness of him that filleth all in all.*]

And in *Ephes.* 4. the Apostle purposely exhorteth us to the observation of this unity; and purposely telleth us by a large enumeration wherein it doth consist: but in all he never mentioneth the Pope or a Council: yea he plainly excludeth them, *Vers.* 3, 4, &c. [*Endeavouring to keep the unity of the Spirit in the bond of peace: There is one body, and one spirit, even as you are called in one hope of your calling, One Lord, One Faith, One Baptism, One God and Father of all, who is above all, and through all, and in you all: But unto every one of us is given Grace, according to the measure of the gift of Christ* —— *He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the body of Christ, till we all come in the unity of the Faith, &c.* ——] so then you see there is but *one Lord* of the Church; therefore the Pope or Council is not Lord (in name or deed.) And *Apostles, Prophets, Pastors,* and *Doctors,*

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are the member contradistinguished from this *One Lord*, and whose diversity is purposely mentioned, they being the matter or parcels that must have their unity in some other, but not the Church to be united in them. Here is then no mention among all these [*Ones*] of one earthly Head, whether Pope or Council, not of *One Apostle* that was the Head of the rest. If such a thing had ever come into the Apostles mind, he would sure have mentioned it on such occasions as these, and not have quite forgotten it; yea and contradict it so evidently.

1 *Cor.* 6. 15, 17. *Our bodies are the members of Christ,* (not of the Pope) *and he that is joined to the Lord is one spirit* (not he that is joined to the Pope.)

Gal. 3. 28. *We are all one in Christ Jesus* (not in an earthly Head) Many and many times doth the Apostle exhort them to be of *one mind, and accord, and take heed of schism, and maintain peace,* and he reproveth their divisions at large: yet doth he never mention such a sin as dividing from an earthly Head, nor ever once direct them to a Pope or General Council as the Center of their unity, or the necessary means of curing divisions. *Peter* himself exhorteth them to be *all of one mind,* 1 *Pet.* 3. 8. but never to be all united in him as their head. The Apostle *Paul* is punctual in describing the Officers of the Church, and the peoples duty to them: But he never describeth a Pope, or any earthly Head of that Church: nor ever telleth the people of their duty to such: And if such a supposed fundamental should be quite forgotten by men that believed it, and taught others that which was necessary to be believed, it were incredibly strange. That *Paul* writing to the Romans should never mind them of the honour of their Sea, or their duty to their supereminent Prelate, was his forgetfulness or unbelief. And surely he would never have so sharply reproved them of *Corinth* for contentions, in saying *I am of* Paul, *and I of* Apollo, *and I of* Cephas, *and I of Christ*, if he had thought they must have been united *in Cephas*; without once telling them of such a means of union and reconciliation. He saith [*Is Christ divided?*] as much as to say, you must be all united in him: but he saith not [*Is Cephas divided?*] but plainly makes the exalters of *Cephas* a *party* that was guilty of division, and *Chap.* 3. 3, 4, 5. tells them plainly that this shewed that *they were carnal.* And speak-

ing of all others in his own person and *Apollos*, saith [*Who then is* Paul, *or who is* Apollo, *but Ministers by whom ye believed?*] They had not then learned to answer [*Why* Cephas *is the Head of the Church.*] And 1 *Cor.* 4 6. He speaks as if it were purposely to a Papist [*All these things, brethren, I have in a figure transferred to my self and to* Apollo *for your sakes: that ye might learn in us not to think (of men) above that which is written: that no one of you be puffed up for one against another*] What not for *Peter*? no not for *Peter* himself. And doubtless *Paul* did not believe his supremacy, when he so presumed to reprove him to his face, *Gal.* 2. So 1 *Cor.* 10. 16, 17. there is mention of our being *all one bread, and one body*: but thats because we are all partakers of *that one body of Christ*, and not because we are united in the Pope or any other.

Moreover when the Disciples strove who should be greatest, Christ expressly rebuketh such thoughts, and instead of granting any of them that desire, he denyeth it to them all, *Mat.* 22. 25, 26. *Luke* 22. 26. *The Kings of the Gentiles rule over them, and are called gracious Lords, but with you it shall not be so.*] *Bellarmine* indeed can merrily hence gather that there must be one appointed to be the greatest, because Christ saith, *He that will be Greatest, let him be the servant of all.*] This is to make good their charge against the Scripture, that it is a nose of Wax by their presumptuons abuse of it; as some men would prove the Apostacy of the Saints, by their own Apostatizing, when yet they prove it not, though they ruine themselves. Did not Christ by these words reprehend their seeking of a Supremacy? And yet doth he grant it?

Oh but it is only Tyranny that Christ forbiddeth them. Answ. That which Christ acknowledgeth in the Kings of the Nations, without reprehension, that is it which he denyeth to his Disciples. But it is not Tyranny but Dominion which Christ thus acknowledgeth in, and alloweth to the Kings of the Nations: therefore it is not Tyranny but Dominion which he forbiddeth to his Disciples; That which Christ here speaketh of the Kings of the Nations, is somewhat common to all Kings, and so as Kings. But Tyranny was not common to all Kings, nor to them as Kings: therefore it is not Tyranny that he speaks of. Moreover its plain that it is a Greatness in Desire and Affectation that is the subject of Christs

Christs speech, and not an allowed supremacy, and that he forbids this Supremacy in the following words, [*Let him be the servant of all*] q. d. [*I allow in my Kingdom to the Preachers of the Gospel no other Greatness or superiority above others, but what consisteth in holiness, and humility, and doing good, and so in disclaiming of Ruling Greatness.*] In *Luke* 9. there's mention of [*him that was least, &c.*] It follows not thence that one was appointed to be the lowest. And if the will of Christ were known to them that one should be the Supream, and this was *Peter*, what need they strive any further about it; or why doth he not rebuke them for resisting their Supream?

Again I say, that I cannot see how it can stand with the wisdom or goodness of Christ the Law-giver of his Church, or the perfection of his Laws, or how it can be any way probable, that he should be wholly silent of so great a point as the Headship and Center of the Churches Unity; never giving us either the Name or Titles of such a Head, nor the seat of his Empire, nor appointing him his work, nor directing him how to do it when he hath the greatest work in the world to do (as these men suppose) and such as surpasseth the strength of man, yea of a thousand men; never giving him any advice and direction for the determining of his very many occurrent difficulties; nor once giving us any of his power, nor telling us of his prerogative, nor telling us what officers he shall appoint under him, and how; nor once telling any man of his duty to obey him; never telling us any thing of the succession of this Soveraign in whom it shall reside; nor once telling us historically of the exercise of any of his power: I say that not a word of this should be mentioned by Christ or his Apostles, even when there was so great occasion, when *Peter* was among them, when there was striving for supremacy, when the Churches were lamentably contending about the preheminence of their teachers, and some were for one, and some for another, and some for *Cephas* himself; and when so many heresies arose, and hazzarded the Churches, as among the *Corinthians*, *Galathians*, and others there did; This is a thing so hard to be believed by one that believeth the wisdom and love of Christ, that I must say for my part, it surpasseth my belief. Especially (as is said) when also so much is said against the Supremacy contend-

ed for. All this I speak of any earthly Head, whether Pope or Council.

Object. *But* (say the Papists) *you can allow Princes to be the Heads of the Church: why then not a Pope? Answ.* We acknowledge Princes and Pastors over parts of the Church, but not over the Church Universal. Every Corporation may call the Major or Bayliff a subordinate Head of that Corporation, but not of the Kingdom.

Object. *There may be a Prorex, a Viceking: and why not then a Vicarious Head of the Catholick Church? Answ.* 1. Because a Kingdom is not so big as all the world, or all that is and may be Christian. 2. Because a King having Dominion, hath power of doing all that by others that he cannot do himself: But a Pastor being a Minister, hath no such power given him, but must do his work himself. 3. Because the work of the Ministry requires far more labour and attendance. So that it is an utter Impossibility that any man should be able to do the work of a supream Ruler of all the Christian world, yea or the hundreth part of it, as it must be done. 4. And lastly, because Christ hath made no such Prorex, or Vice-head: and none can have it without his commission.

Object. *But the Civil power hath been exercised by an Emperour over more then all the Christian world: And why then may not the Ecclesiastical? Answ.* 1. Its notoriously false that ever Emperour had so extensive a Dominion. 2. The Gospel must be preached over all the world; and therefore we must consider the possible future extent of the Church, and not only the present existent state. 3. There are many millions of Christians mixt in the Dominions of Infidel Princes among other Religions, which makes the Government of them the more difficult. 4. I shewed before from the nature of the work many other difficulties, which make a difference.

Object. *Monarchy is the best Government; therefore the Church must have it. Answ.* The Monarchy of God is best: but among men it is according to the state of the Rulers and subject. One way is better in some cases, and another in others. 2. For one man to be Monarch of all the Christian world, is not best, when by taking a thousand times more upon him then he can do, he will ruine instead of ruling well. 3. You may as well

well say, An Universal Civil Monarch over all the world is best; therefore so it must be: but when will you prove that? But if I mistake not in my conjecture, it is the thing that the Jesuites have lately got into their heads, that the Pope must have the Universal Soveraignty Ecclesiastical and Civil; that so an Universal peace may be in the world.

Obj. *There was but One High Priest before Christ. Answ.* 1. No more there was but one Temple; Will you therefore have no more? Nor but one civil Monarch in that Church: Would you have no more? I partly believe it. 2. It was easie for one to Rule so small a Nation as *Judæa* in comparison of all the world. 3. Prove you the Institution of your Supremacy, as we can prove the Institution of *Aarons* Priesthood, and the taking of it down again, and we will yield all. 4. That Priesthood was a Type of Christ the Eternal Priest, and is ended in him, as the Epistle to the *Hebrews* shews at large.

Object. *There is a Monarchy among Angels and Devils. Answ.* 1. Its a hard shift when you must go to another world for your pattern: But for your Argument fetcht from Hell, I will leave it with you: but for that from Heaven, I say, theres no proof of it. And if there were, till you can prove that our work and fitness for it is the same as Angels, and that the Lord hath appointed the same form here, you have said nothing.

But because this Question is largely handled by abundance of our Learned Writers, I shall say no more to it here, but conclude, that by this which is already said in brief, it is manifest, that *The Catholick Church of Christ is not one Visible Political Body, as joined to any One Universal Visible Head or Soveraign, besides Christ.*

If any being driven from this hold, shall say, that yet there are several Patriarcks that Govern the several Provinces of the Christian world, though there be no head but Christ. I answer, 1. If there be no earthly Head and Center of unity, then I have the main cause. These Patriarcks may and do at this day, unreconcilably disagree among themselves. This therefore will not serve for a unity. 2. When (as is aforesaid) you have well proved the Institution of these Patriarcks, and how many they be, and who, and the power of Princes to make new ones,

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(and not to forbear it, and to pull down the old ones:) and when you have answered the foregoing Arguments, as many of them as extend to Patriarchal power also, as well as Universal Headship, then we shall take this further into consideration. In the mean time, I supersede, as having done that which I think necessary to take off men, from inclining to *Rome*, and reproaching of Churches, upon the erroneous Conceit of the Nature and unity of the Catholick Church; as if it were One, as under One Earthly Visible Head.

Chap. IV.

Opening the true Grounds on which the Churches Unity and Peace must be sought, and the means that must be used to attain so much as is here to be expected.

Quest. BUT *if this be not the way of the Churches Unity, which is? and what should we desire and endeavour for the attaining it? For the distractions of the Church are so great through our divisions, that it makes us still apt to suspect that we are out of the way.*

Though it be a great work to answer this question rightly, and a hundred, a thousand times greater to answer it satisfactorily (that is, to satisfie prejudiced incapable men with a right answer,) yet I shall attempt it by casting in my thoughts; or to speak more confidently, by declaring so much as I am certain is the will of God concerning this weighty thing.

And here I shall first lay down those grounds upon which we must proceed, if we will do our duty for the union of the Church. 2. I shall tell you what must be done to reduce them into Practice.

1. THE first General Ground is this [*Peace and Holiness must be carried on together: Yea Peace must be sought as a Means to Holiness: and therefore Holiness which is the End, must be preferred.*] The wisdom that is from above, is first Pure,

Pure, then Peaceable, Gentle, easie to be intreated &c. *Jam.* 3. A man may be saved that cannot attain Peace with men: and therefore we are commanded to seek it as an uncertain good, *Rom.* 12. 18. If it be possible, as much as in you lyeth, live peacably with all men: But no man can be saved without Holiness, *Heb.* 12. 14. Follow Peace with all men, and Holiness, without which no man shall see God. There is a kind of Unity among Devils. For if Satan were divided against Satan, how could his Kingdom stand? *Mat.* 12. There is a Peace in a state of misery and sin, which hindereth mens recovery. For when the strong man armed keeps his house, the things that he possesseth are in Peace. It is a state of greatest danger on earth to be United in evil, and to have Peace in a way of sin. And therefore it is no wonder if there be more lovers of Peace then of Holiness, and more that will cry out of our Divisions then of our ungodliness, and more that cry out of so many Religions, then of irreligiousness and ungodliness. For nature may make a man in love with Unity and Peace, but not with Holiness; for with that it is at Enmity. Hence it is that we hear so many Worldlings, Swearers, Drunkards, Whoremongers cry up unity, and cry down so many minds and wayes: And hence it is that so many, such wicked livers do turn Papists on supposition that there is more unity with them. And so the Popish party among us are the sink into which the filth and excrements of our Churches are emptyed.

2. The second General Ground. From hence it followeth that the first closure of the members of the Church must be upon principles of Faith and Holiness: and therefore only between the Professors of Faith and Holiness. And therefore we ought not to be solicitous of obtaining a Unity with open ungodly men; For what Communion hath light with darkness? or what concord hath Christ with Belial? If men will not agree with us in the great Principles of Godliness, nor join with us in avoiding crying sins, and living an Holy life; it is they that are the Separatists, and withdraw from our communion. If they will not come to us in Piety, we must not come to them in Impiety. And to attempt a union with them in Government and Ceremonies, when we cannot bring them to a Union with us in seeming Godliness, is as vain as to attempt to an Association

with the dead, and to make a marriage with a ſtinking Corps. It is therefore but a carnal ſtir that Papiſts, and ſome Reconcilers make to have a Union ſo General, as ſhall take in the moſt impious rabble that ought to be excommunicated, and ſhould conjoin the living and the dead. And therefore in ſome caſes we are all called to ſeparate, by him that calleth us in other caſes to unity: And he tels us that he came not to ſend peace, (with ſuch) but diviſion.

3. The third General Ground. Unity and Peace are ſuch excellent things, and ſo much depend upon Love and Holineſs, and ſuppoſe alſo ſo much Illumination, that the perfection of them is reſerved for Heaven: and as it is but a ſmall meaſure of Illumination, and Love and Holineſs that is here attainable, in compariſon of that which we ſhall have in heaven; ſo it is but a ſmall meaſure of Peace and Concord: And therefore though our deſires and endeavours ſhould go as high as we can, yet our expectations on earth muſt not fly too high. This hath been my own error. I have not ſufficiently conſidered, that perfect Peace, as well as perfect Holineſs is the prerogative of Heaven, and that true Peace will be imperfect while the Light and Vertue which is ſuppoſed to it is imperfect. And it is a blind abſurd conceit of them that wonder we have not perfect Unity, when yet they murmur at Piety, and think a little may ſerve the turn, and any ſin is tolerable thats directly againſt God, but not diſunion.

So much for the General Grounds: The Particular Grounds are theſe following.

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1. *Ground* IT is the Prerogative of the Lord Jeſus to be the only Head and Soveraign of the Church. And his will revealed is our Law, and in him only muſt we center: and not in any Vicarious Univerſal Head: And from him muſt all receive their power: and all muſt worſhip God according to his præſcript. *Eph.* 4. 3, 4, 5. & 1. 21, 22. *Mat.* 28. 18, 19. *Col.* 1. 18. *Acts* 4. 12. & 3. 22. & 7. 37. *Mat.* 3. 17. 1 *Cor.* 3. 5, 22. 1 *Cor.* 1. 12. *Gal.* 2. 9, 10.

2. *Gr.* The Holy Scriptures with the Law of Nature, are the only Laws of Chriſt: unleſs as he may poſſibly by extraordinary

nary Revelation, oblige some person to a particular duty, not contrary to that word, but left undetermined: which yet is so rare a thing that men must not rashly presume of such a matter, 1 *Tim.* 1. 3. *Gal.* 1. 7, 8, 9. *Isa.* 8. 20. 1 *Cor.* 4. 6. 2 *Tim.* 3. 17. *Deut.* 12. 32. *Mat.* 15. 9, 11.

3. It is the prerogative of Christ himself to be the supream, absolute and final Judge of the sence of his own Laws, and of the causes that are to be tried thereby.

And therefore it is treasonable folly to attribute any of this to man: and to cry out for an Absolute Judge of Controversies here on earth: when one saith, This is the sence of Scripture, and another saith that is the sence: saith the Papist, [But who shall be Judge?] To which I answer, How far man is Judge, I shall tell you in the next: but the Absolute Judge, and the final Judge is only Christ. He that made the Law is the proper Judge of the sence of his own Laws: Do you not know that Christ will come to judgement, and that all secrets must then be opened by him, and he must decide what man cannot? Man is to Judge but *in tantum*; *ad hoc*; *secundum quid*; limitedly; so far as he must execute; but Christ only Judgeth entirely, finally and absolutely, 2 *Cor.* 4. 3, 4, 5. 1 *Tim.* 5. 24. *Jam.* 4. 11, 12. 1 *Pet.* 1. 17. & 2. 23. 1 *Cor.* 2. 15. *Act.* 23. 3. 1 *Cor.* 13. 9, 10, 11, 12. *Mark* 7. 9, 13.

4. All Councils whether General, or Provincial, or Classical, which consist of the Bishops or Pastors of several Churches met together, are appointed and to be used directly, but *gratiâ Unitatis, & Communionis Christianæ*, and not directly *gratia regiminis* for the Governing of Pastors, in order to Unity and Communion, and not as a Regimental, as to the Pastors. This Proposition which is of exceeding consequence, was voluntarily asserted to me, without my own asking his opinion, by that Learned, Judicious man Arch-Bishop *Usher*; a man well known to be acquainted with the Judgement and practice of the Antients, if any other whoever. His words were these, [Councils are not for Government, but for Unity; not as being in order of Government over the several Bishops; but that by consultation they may know their duty more clearly, and by agreement maintain Unity; and to this end they were anciently celebrated] Himself a Primate, recommended to others these mo-

viz. ad hoc, in order to such agreements and practice. *Act.* 6.5,6. *Rom.* 15.26,27. 2 *Cor* 8.19.

7. The Pastors of particular Worshipping Churches, are the Authorized Guides, Rulers or Teachers of those Churches, and each Member thereof: and must first *discern* in their own minds, and next (if they be many over a Church) *Agree* among themselves, and then teach the people, what is to be believed and practised, and with whom in General, and in Particular to hold Communion, and whom to avoid, and may charge the people in Christs name to obey their just directions; and when they have done, must themselves execute their own part herein (as by avoiding the Rejected, and not delivering them the Symbols or Sacrament of Communion, *&c.*) And though they must consult with neighbor Churches for carrying on the work of God in unity, and to the best advantage of the Common cause, yet are they not under the proper Government of them, or any Assemblies (Ecclesiastical,) though obliged in all just things to Agree with them. So that Canons as Canons, I mean the Conclusions of such Assemblies, are but properly Agreements, and not Laws, though by consequence they may be said to oblige, or rather we by another Law obliged to accord and practise them, *Heb.* 13. 17. 1 *Thes.* 5. 12, 13. 1 *Cor.* 4. 1, 2. *Act.* 20. 28.

8. The work of Councils how large so ever, is not to make new Scriptures to be the Rule of our Faith and Life, nor to make new Articles or Doctrines of Faith, nor to frame God a new Worship in whole or in part; But by Consultations and Agreements to strengthen each other, and Direct the people in the faith of Christ, and the maintaining and propagating the Doctrine of the Holy Scriptures, and doing those duties in the Worship of God, and in Righteousness and Mercy to men, which the Scriptures do impose, and in agreeing upon those Modes and Circumstances of Worship which God hath made necessary *in genere*, and left to occasional humane determination *in specie*: Nor may they under this pretence, either contradict the just determination of the Magistrate concerning such Circumstances, or impose any ensnaring, needless Ceremonies upon the Church; but only order the service of God according to the General Directions of the Scripture, and the Light of Nature,

ture, which by the consideration of the case may help to discern the fittest order. It is therefore a strange assertion of some, that Governours have nothing to do if they may not appoint new Ordinances or Symbolical Ceremonies on the Church, and make new Laws, seeing God hath done the rest already. As if it were nothing to see to the execution of Gods Laws? Or as if this were not the fittest work for such kind of Rulers, whose Rule is only by Ministerial Guidance? Or as if the determination of Necessary Circumstances requisite *ex natura rei*, were not enough for them to do, beside what is written? There being no more necessary to the reducing of the Laws of God into practice: Me thinks meer servants and Embassadors should not be very forward in making Laws, if they understand their office, *Jam.*4.12. *Heb.*8.10,16. *Gal.*3.15. *Deut.*12.32. *Ezek.* 2.7. & 3.10,11. 1 *Cor.*3.5. & 4.1,2. 2 *Cor.*1.24. 1 *Cor.* 6.12.

9. Those necessary Circumstances in Religious Worship which are of humane determination, and left undetermined by God, are unfit matter for General Councils or remote Assemblies to make standing General Laws of: For 1. the Nature of the things are such as are mutable, and unfit to be fixt, but must be frequently varied as occasions require. 2. The occurring circumstances will be the fittest guide to determine them. 3. They may be meet in one Countrey or Church, which are unmeet in another. 4. Upon such reasons God himself hath left them undetermined: Therefore he left them not to any fixed General determination. 5. The Pastors that are in the place are the fittest Judges of those occasions that must determine them. 6. And it is the office, and in the Commission of those Pastors to be the Guides of their own actions and Congregations. 7. And Councils are not their Lords. So that all this laid together, may tell us that it is rather the work of particular Pastors or Bishops, and of neerest Associations in those cases where Concord is requisite, then of Provincial, or National, or General Councils to determine of such Circumstances. For example: The command of preaching, reading, administring the Sacraments, singing Psalms, *&c.* do imply that I must have some time and place to do them in: I must use some gesture, vesture, necessary utensils, but it tells not what in particular: I must read some particular Chapter, Psalm, *&c.* or so much of it: Now common prudence will

tell

tell me what to do in these cases my self, or else I am not fit to be a Pastor, or entrusted with so great a work as Gods publick Worship, or the care of souls. Shall a Council now make Laws that all the Ministers in the World, or in this Nation, shall preach only on such a day, and only at such an hour, and in this or that part of the Church, and only on such Texts such days, appointing them a Text for every day; or that they shall use only such words in praying and preaching as is written for them; or shall pray or preach just so long; or shall sing only such a Psalm, in such a tune, using only such cloaths, and such gestures, with an hundred the like? This is to make themselves Masters of the Church, and use their power to the destruction of Ministry, Worship and Church, and not to the Edification of it. The present state of the flock, by sin; or affliction, or the like, may make such a Text fittest for me to preach on, and such a Chapter to be read, or such a Psalm to be sung, when by the Impositions of proud usurpers I am commanded to use the contrary, *viz.* Subjects of Joy, in a time of Humiliation, or of Humiliation in the time of Joy, *&c.* Many the like inconveniencies might easily be manifest. These unnecessary Impositions are the Engines of Division, *Act.* 15.28. *Rom.* 14. throughout. *Rom.* 15.1,7. *Phil.* 3. 15, 16. *Mat.* 23.4. & 11. 28. 1 *Cor.* 6. 12. 2 *Cor.* 1. 24.

10. Where some Impositions by Magistrates or Agreements by Ministers in such Circumstances are thought lawful or fit, yet must not the Churches Unity or Peace be laid upon them: So that if through the weakness of Christians they could not perceive the lawfulness of them, but did think they should sin against God if they used them, it is a cruel dividing course for Magistrates here by sore penalties, or Pastors Excommunications to seek to drive them upon that which they think is the way to hell, or the wrath of God, when in the Judgement of the Imposer it is a thing indifferent: The peace of the Church and of Conscience is more worth then a Ceremony, and better kept by gentle recommending such things (if fit,) and a tender rebuke or check to the weak, then by forcing all to that which they neither can nor need to use. But some say, if all may use what way they will, what order shall we have? I answer; therefore make no unnecessary Laws; cast not a foot-ball of contention before them:

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These presumptuous Impositions are the fire brands of the Church. For example: we had here a Law that Ministers should read only such a peece of a Chapter called an Epistle and Gospel such a day (which yet I would not disobey:) here now arose contention about it: The same Ministers were left at liberty what Text to preach on: and this liberty made no breach in the Church. Ministers were commanded to wear a Surplice, and this raised contention: But what kind of hat, or cap, or shooes, or hose to wear, they were left at liberty, and this made no contention, nor occasioned any undecency. The Lords Supper was to be taken only kneeling: and this raised contention: But they were left at liberty whether to kneel, or stand, or sit at Sermon, or reading, or singing Psalms, and this bred no undecency nor division. They were enjoyned to bow at the name of Jesus in the reading of the Gospel only: And this raised division. But they were left at liberty to bow or not to the Name of God, Christ, Lord, *&c.* and to the Name Jesus in Sermon, or the Epistle, or the same Gospel read in the whole Chapter: and this bred no division, nor discontent: Lay the Churches peace upon no new humane Impositions, if you would have it hold. Peruse *Rom.* 14. and the other Text last cited, 1 *Cor.* 6.12.

11. The Churches Peace or Unity must not be laid on any bare words of mans devising. It's not a work for Councils or Prelates to form the Christian doctrine in new methods and terms, and then to force others to subscribe or use those very terms: If the same men that refuse this, be willing to subscribe to the whole Scripture, or to a Confession in Scripture terms, you may force him to no more.

Object. But Hereticks will subscribe to Scripture. *Answ.* 1. They must wrest it then, or wrest their Consciences: And by either or both these shifts, they may also subscribe to any of your Confessions. 2. If his Heresie be latent in his mind, you know it not, nor can call him an Heretick, nor doth it hurt the Church: If it be published or preached to others, let civil Governors question him for corporal punishment, and let the Associate Pastors question him to his Reformation or Rejection. You will have a better ground to reject him for delivering falsehood in his own words, then for not subscribing to Truth in your words, when he subscribed the same Truth in Gods Words.

There is no Unity to be expected, if you will so far depart from the Scripture sufficiency, as to make any more for sense or phrase, of absolute necessity to our peace. By *phrase* or *terms*, I mean either the same numerically (as in the Original) or equipollent (as in translations.) And I say not that it's necessary to the unity of the Church, that *every word in Scripture* (Original or Translations) be subscribed to; (for some may doubt of the corruption of a word or Book) But that *no more* is necessary. If all Scripture be not of that degree of Necessity, much less humane additions, *Isa* 8.20. 1 *Tim.* 3.17. 2 *Tim.*1.13. 1 *Cor.*9 5. 1 *Tim.*6.20. *Act.*20.32.

12. The Churches Unity & Peace must not be laid upon all Divine Truths: as not on lesser darker points, which neither the being nor well-being of Christianity is concerned in so much as to rest upon them, *Phil.* 3.15, 16. *Rom.* 14.15, 17, 20. *Heb.* 5.11, 12, 13, 14. 1 *Cor.* 7.19. *Gal.* 5,6. & 6.15. *Col.* 3.11.

13. We ought to love and esteem as Christians and members of the Catholick Church all those that profess to believe the Essentials of Christianity, and to be sanctified by the Spirit of God, and lead a holy upright life; so they make a credible profession, not evidently contradicted by words or deeds: though these persons may differ from us in many lower points of Doctrine, Worship or Government, 1 *Cor.*1.2. *Eph.* 6.24. *Gal.* 6. 15, 16. *Phil.*3.16. *Rom.*15.1, 2. & 14.1, 2. 1 *Cor.*8.9.

14. We ought so to manage the Worship of God in our particular solemn Assemblies, that no sober peaceable Christian may be repulsed or forced from our local Communion, through differences in things of indifferent nature, *Heb.*8.5. *Mat.*15.9. *Rom.* 14 13 & 14 1. 2 *Cor.*11.3. *Joh.*4.23, 24.

15. If any Churches differ from us in Ceremonies or smaller things, or if any particular Christians differ, so that they cannot in conscience hold local Communion with us in the same Assemblies for Worship (*E. G.* if we sit at the Lords Supper, and they dare not take it without kneeling: if we sing a version of the Psalms which they scruple to joyn in; If we permit none to joyn that will not conform in disputable things) in such cases, though it be first our duty to do our best to remove all offences, yet if that cannot be done, we may and ought in several Assemblies to take each other for Brethren, and of the same Catholick Church,

Church, so be it we all hold the same essentials of Faith and Godliness, and walk accordingly; and especially if we also hold those weighty superstructures, that the welfare of the Church is most concerned in.

Though here were few or no instances of this case in the days of the Apostles, when divisions were not so great as now, yet the general rules in the fore-cited Texts do prove it.

16. Ecclesiastical Ministerial Government (by whomsoever exercised) must not degenerate into a secular coercive Government; nor may we use carnal weapons, nor meddle by force with mens bodies or estates; nor yet can we oblige the Magistrate to do it, meerly to execute our censures, or without sufficient Evidence to prove it his duty; nor can we oblige the people against the Word of God, *clave errante*: so that neither Bishop, nor Council hath any such power as is properly decisively Judicial obliging to execution, be the sentence right or wrong: But our people must know that though we be their Guides or Rulers, yet are we but Ministers, and that they have a higher power to regard, and must not obey us against the Lord, but in and for him. The Power of Pastors therefore is not like Magistrates, or absolute Judges (as is said before) but like a Physitian in his Hospital, or in an infected City among his Patients, and like a Reader of any Science to voluntary Scholars, in his School: and as an Embassador to them to whom he is sent. So that our Governing being but by the Word, and on the Conscience, is of the same nature with our Directing. 1 *Pet.* 5.3. *Luke* 22.25,26. 3 *Joh.* 9.10. 1 *Cor.* 4.1,2.

17. Magistrates are Governors of the Church even as a Church, and of Christians as Christians, though not Absolutely, nor in the same respects, by the same means, & to the same neerest Ends, as Pastors. Magistrates must force us to our duty, and punish us if we be wicked or negligent, even as Pastors, and cast us out of our Benefices, and deny us encouragements, if we be insufficient: so that *ad hoc* the Magistrate is the only Judge what is sound doctrine, and what heresie, what Ministers are sufficient or insufficient, culpable or not; I say, *ad hoc*, so far as to Judge who shall have publick Liberty and Countenance, and who shall be punished, restrained and discountenanced: Thus far the Mastrate is Judge in Religion; (besides that Judgement of Choice

which every private man hath) And therefore the Princes of the Christian world should hold some correspondencies like General Councils, among themselves by their agents for carrying on the work of Christ, and much of the unity and prosperity of Christians lyeth on their hands, *Isa.*49.23. *Psal.*2.12. *Rom.*13.1,2,3,4. 1 *King.*2.27,35. & 2 *King.*18.4. & 2 *King.*23.8,20. 2 *Chron.* 14.3,5. *Josh.*1.8. 1 *Tim.*2.2.

18. Yet are the Pastors of the Church in their places Rulers or Guides of Princes and Magistrates: that is, we Guide them by Doctrine and Church discipline, as they Rule us by force. The Pastors are the Judges of Heresie and Vice, *ad hoc* thus far, so as to judge who shall be Denounced by themselves unmeet for the Churches Communion; and Judges of sound Doctrine so far as to resolve what is by themselves to be taught to the people: and Judges of that Magistrate so far, as to determine whether he be a fit subject for their Administrations and Communion. For every man is to judge when he is to act and execute (in these cases;) and therefore when the Question is, Who is to be tolerated or forcibly restrained, the Magistrate is the only Judge, and the Minister but a teacher: But the Question is, whom should I admit or not admit to my Communion, and whom should I perswade and require the Church to avoid or to receive? Here the Pastors are the Judges: And when the Question is, Whether the Pastor go according to Gods Word or not, here the people have *Judicium Discretionis*, and cannot be forced; though they ought to obey where they see not sufficient reason to the contrary, *Mat.* 28.18,19. *Heb.*13.17. 1 *Thes.*5.12. 1 *Cor.*4.1. *Luk.*12.42,44. 1 *Sam.*28.18. *Dan.*9.8,10. *Joh.*20.23. 2 *Chron.*36.14,15,16.

19. The honor and power of the Pastors is for their work: And so great is that work, that as to fleshly accommodations, it layeth us under abundance more trouble, then the power and honor affordeth us relief from. All true Pastors therefore should be so far from striving for Power, & Greatness, and Rule, and extent of their Dioceses as matters of advantage, that they should still look on their Power but as Power to thresh, or plough, or sow, or reap; a Power to give alms to all the poor in the Town, to visit all the sick, to cure mad men that will abuse me, *&c.* such a Power to labor and suffer in doing good. And thus he that will be the Greatest, but think of no other kind of greatness, but a

power

power to become the servant of all: If men had these true apprehensions of the Episcopal office, they would be no more forward in contending for power and large Dioceſſes, then now they are in contending who shall Instruct most of the ignorant, or go to the poor ungodly families to further their reformation; or intreat, beseech, exhort most of the obstinate from man to man; or who should relieve the most of the poor of all the Countrey about. And if this be it they contend for, they may Rule without a Commission from the Prince: Who will hinder them, that hath any fear of God? 1 *Cor.*4.9,10,11,12,13,16. *Act.* 20. 18. to the end. 2 *Cor.*1.24. *Mark.*10.44. 1 *Thes.*2.9. *Luk.*10.2.

20. No man is called by God to more work then he can possibly do, nor should desire and undertake more. And therefore if Prelates, and Councils, and Popes would but conscionably bethink them of the work, what it is, and how to be done, & of what weight, and how strict will be the account, and then consider how they can do it, our differences would quickly be at end: For though godly men would put off no service they can do, yet when they lookt on the undertaking of these Impossibles, they would tremble to think on it. All conscionable men are sensible of their weakness, and the weight of the work, and say who is sufficient for these things; And I dare say the strongest of them all would feel the weight of the burden of one Parish, and be readyer to beg and seek about for help, then to contend for a a larger Dioces, unless as the meer necessity of the Church for want of laborers might call them to labor in other parts. Duty supposeth Authority, and Authority supposeth ability and opportunity; even natural ability and mental qualifications, *Psal.* 131.1,2. 2 *Cor.* 2.16.

BY this much you may see what Unity may be expected in the Church on earth. 1. A unity of internal Faith and Love, and Spirit among all real Christians. 2. A Unity of Profession, all professing the same Belief, that is of the word of God in General; and of the Creed and Essentials of Religion in particular; and as many more of the particular truths as they can reach.

3. A Unity of Professors in local communion in the same Assemblies in Gods publick Worship, in the Word, Prayer, Praises, Sacraments, *&c.* Where they cohabite, or have opportunity for such communion.

4. Among those that are out of our reach, or being neer us, yet differing in some smaller things, where a difference is tolerable, we may yet in word, writing and deed own each other as Brethren, and combine for the promoting of the common good, and the commonly received truths and duties. So that we have in these four, the unity of the spirit in the bond of Peace: One Body: (the Catholick Church comprehending all properly called Christians) One Spirit (The sanctifying Spirit of Christ:) One Hope of our calling (One Promise or Gospel, and One Heaven and End:) One Lord (even Christ the only Head of the Church) One Faith (Both objective, in Scripture, and the Creed: and subjective, specifical, which is our Reception of Scripture doctrine, and of Christ with his benefits:) One Baptism (entring all one and the same Covenant with Christ, to be his, and take him for our Lord and Saviour, renouncing the world, the flesh and devil, and signifying this by external washing in the name of that Father, Son, and Holy Ghost.) One God and Father (Our Creator, Preserver, our End and Happiness) *Ephes.* 4. 3, 4, 5.

And is all this Nothing to you that seemed so much to *Paul*? that unless you have also an Earthly, Universal Head, and an Unity in Ceremonies (wherein all must be of your mind, and conform to you as if you were Gods) you will revile at our divisions, and run to *Rome* for further Unity.

HAving laid down those Grounds or Principles on which the Unity and Peace of the Church must be built, there appears not any great need of adding any more for the reducing these to practice; if these were but received, the way of practice would be obvious. But briefly I shall lay down these few Propositions, implyed in those expresst before.

1. Let every man profess his belief of the Holy Scriptures in General; and in particular of all that Scripture hath expresst to be of Necessity to Salvation: by denouncing death to them that have it not; And let them also Profess to consent that God be their God, and Christ their Saviour, and the Holy Ghost their Sanctifier, and that they renounce the flesh, the world and Devil, resolving to live a holy life. And let this be by a credible way of Professing. And all that do thus, let us esteem,

esteem, love, and use them as Christians, till they some way plainly disown this Profession.

2. Let every such Baptized Professor, owning also the Ministry, Church and Worship Ordinances, plainly required in Scripture, be a member of some particular Church, where he may worship God in the Communion of Saints.

3. Let those that make not the foresaid Christian Profession, be excluded the number of Christians, and those that own not the Fundamentals of communion, (the Church, Ministry, Word, Prayer, Praise, Sacrament of Communion) be taken as unmeet for actual communion with us, though yet we censure them not to be no Christians.

4. Let those that are obstinate and impenitent in any Errors, contrary to the said Profession and Ordinances, or in actual gross sin, or discovering an ungodly heart, be rejected by the Church, after due admonition and patience.

5 Let all the Pastors Associate, and hold constant correspondency according to their neerness and opportunity, for helping and strengthening each other, and unanimous carrying on the work of Christ.

6. Let these Associations have standing Presidents, where the peace of the Church requireth it.

7 Let no particular Pastors set up any thing in Gods publick Worship which is not Necessary, and may tend to make divisions by driving tender Consciences from his communion.

8. Let Associations forbear making Laws to others, and imposing as Governours, and let them make Agreements for certain Duty, and not Laws that pretend to make new duties; and let them Agree on nothing unnecessary.

9. Let them study Holiness as much as Peace, and keep clean themselves and their societies as far as they can, and look at labour and suffering, and not at any other honour and power, but what is for duty; and let them look abroad and help the dark parts within their reach, and lay out themselves freely and industriously for God, and have the chief regard to the most publick good.

10. Let him that is justly cast out of one Church, be received by none into communion till he be reconciled; and if they suspect that he is unjustly cast out, let him not be received till

the

the Church that cast him out be heard, and the injury or his Repentance manifest.

11. Let those that cannot hold local communion, because of some smaller practical difference (as gestures, words, *&c.*) and yet agree in the foresaid Profession, and Fundamentals of Communion: yet own each other professedly as Brethren, and maintain Love and communion in other respects.

12. Let all differing Christians consult and agree how to hold their differences, so as may least prejudice the common truths which all receive, and as may least hinder the salvation of the ungodly, or offend the weak.

13. Let none judge or defame each other till they are heard, and see they have sufficient cause by certain proof: And then admonish them, and bring the cause to the Association, before they proceed further.

14. Let the correspondency of Pastors extend as far as there is Capacity, Opportunity, and need. We cannot correspond with the Antipodes, nor much with the *Ethiopians*, nor such remote parts: there is seldom opportunity, and seldom necessity of actual correspondence with forreign Nations: But yet when publick occasions require it, (the publickest cases being the weightiest) we should by Delegates or Messengers from several Associations, perform our duties in all such correspondencies, whether in Councils or otherwise.

15. If any members of our Churches travail into other parts, they should take Certificates or Communicatory Letters, that they may be admitted to the communion of the Churches where they travail or abide.

16. The chief consultations for General Peace and effectual promoting the healing of the Churches, and the propagation of the Gospel into the unbelieving parts of the world, should be done by Christian Princes by their Agents: and though Ministers are fit to be (partly) their Agents in such consultations, yet not meerly as Pastors, but as fit men employed by their Princes. He that lives to see but this much reduced to practise, will see a better unity and peace in the Church, then ever was or will be attained by an earthly Head and Judge of the Universal Church, whether Pope or Council, or then the Agreement of the five Patriarks, and the later Primates and Metropolitans will procure. Let us be content with one Head, and one Heart;

and

and center there: but though the fingers and toes be more, we can well bear it. Take up with the Holy Scriptures as the sufficient Rule: Let the Profession of that be the mark of a believer: and all such believers be taken to be, as they are, the Catholick Church; and no faction Schismatically and presumptuously confine it to themselves; Let this Intellectual Unity of faith, be seconded with a cordial Unity of Holy Love, to Christ and his Members: (that so our Unity may begin at the Head and Heart, and not perversly at the fingers and toes of smaller matters, or at the hair and nails of Ceremonies and indifferent Modes;) Let this be manifested in Professions of Love, and publick ownings of the Catholick Brotherhood, and of Christians as Christians; and by publick disclaiming all selfishness, and partiality, and private Interests, and all reproachfull words and writings, and by actual communion as far as we can. Let the Worship of God be performed in such holy simplicity that none may be driven from the sacred Assemblies; and let the people be suffered to go the same way to heaven as *Peter* and *Paul* did go themselves, and lead their hearers in; Let us not be ambitious of Church Union or Communion with those that ought to be cast out of the Church, and whom we are in Scripture commanded to avoid; but let the three attributes of [Holy Catholick, and Apostolical] be still affixed to the Church; and be practically considered; and those considerations issued in [The Communion of Saints] And then we shall have so much Unity and Peace, as may honour the Christian Religion, and strengthen us in the way to our *Perfect Peace*, which is not to be expected in this dark, diseased, imperfect world. This is the way, and none but this.

But is there any hope that while men are as they are, such healing Truths should be received and obeyed? Yes: by here and there a man; who shall have the Peace of their peaceable Affections and Endeavours; but not by the most either of the people or the Pastors; let the evidence of the truth be never so clear. Who can expect any great success of such Proposals, that knows the world? (till the time come when Light shall go forth with an absolute resolution to prevail.) God is one; and all that Deny *themselves* and center in him, must needs be One: But *self* is as various and numerous as Persons are. And this *self* is the Heart of

theNatural man,and the *Center* of all the unſanctified. And every *ſelf* is a grain of *Sand*, thats hardly made coherent with another. The *Darkeſt* mind,is *ſelf-conceited:* and the pooreſt child or beggar is *ſelf-affected*; and high and low, Princes and people have *ſelf-intereſts*,which draw them ſeveral wayes. And in the ſanctified this *ſelf* is mortified but in part, and is the firſt living, and ſtrongeſt, and laſt dying ſin,in all; and giveth ſtrength to all the reſt. What hope then of *Unity*, while every man hath a numerically different *Center*,Principle, & End,and ſo few forſake it,and devote themſelves to God the common Center, and End of the Saints? and thoſe few ſo Imperfectly; permitting *ſelf* to live and do ſo much within them. And though the Papiſts have deviſed a way to make this ſand into a rope; or cement innumerable *ſelves* together, by finding out ſuch a *Carnal Head* and *Center* where every man may find his own *Carnal Intereſt* involved in the *Intereſt* of that *Head* and his body; and ſo may have a carnal unity of a multitude of carnal ones to glory in; Yet Chriſt is another kind of *Head* and *Center*,condemning and deſtroying carnal *ſelf*, and commanding all his followers upon pain of damnation to deny it, though to nature it be the deareſt thing in the world. No wonder therefore if the number of his Adherents be few, and the unity of thoſe that center in him,be leſs conſpicuous and glorious in the world. With ſtrong *Deſires* therefore,but *Low Expectations* I propound theſe terms of Unity to the Church;as knowing how many thouſand of the *Dark* and *ſelfiſh* will not only neglect them and reject them,but riſe up againſt them(if they come into their hands) with no ſmall ſelf-conceited confidence and ſcorn.

But theChurch is the Lords,who hath purchaſed it by his blood; his Intereſt in it is more then mine;& it is infinitely dearer to him then to me;& his wiſdom is fitteſt to diſpoſe of the ſucceſs of our endeavours,&to determine of the ſeaſon and meaſures of its cure: He is the Phyſitian,and hath undertaken the work, and in the fitteſt way and time will perfect it, and be the finiſher as well as the Author of our faith. The eye of the chief Shepheard is even now upon all his ſcattered flock,and of thoſe that are given him to be ſaved, he will loſe none; he is neither inſufficient for them, nor careleſs of them;but will gather into one the Elect that are diſperſed; and preſent them all pure,unblamable, and ſpotleſs to his Father at the laſt; and as much as they ſeem now to us,to be uncurably

curably divided, we shall then see them perfectly healed and united, and made up One Glorified Body of our Head. For that blessed Marriage day of the Lamb, and the Glory of the *New Jerusalem*, we therefore Pray, and Hope, and Wait, in our passage through this sinful and distracted world.

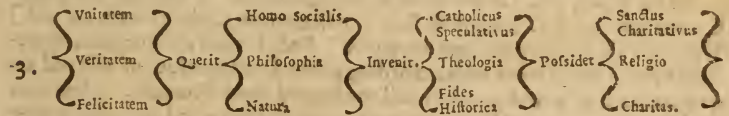
THere are three common sayings in which I am much delighted that conduce to the Illustration of what I have said.

1. *Servanda in Necessariis Unitas; In non-necessariis libertas: in utrisq; charitas.* Vulg.

2. *Contra Rationem nemo sobrius; Contra Scripturam nemo Christianus; Contra Ecclesiam nemo pacificus.* August.

Scripture is the test of Christianity, and must shew us sound in the faith; though the Church may shew us Peacable.

3.



Therefore to seek for Unity, Verity or Felicity, by the loss or destruction of Sanctity, Religion, Charity; is really to renounce, oppose and lose them.

Satisfaction to certain CALUMNIATORS.

I Am informed from *London*, and several parts of the Land, that some of my Books having lately been sold at excessive rates by the Booksellers, it is somewhat commonly reported that it is caused by my excessive gain, which say they, is at least three or four hundred pounds a year. I thank the Lord that doth not only employ me in his service, but also vouchsafe me the honor and benefit of being evil-spoken of for doing him the best service that I can, *Mat.*5.11,12. 1 *Pet.*4.13,14,15,16. Blessed *Augustine* was put to vindicate himself by an oath, from the infamy of a covetous design, which was raised by one godly woman, upon a disorderly action of other men, and to that end he wrote his 225. Epistle. I find no call to use his oath; but yet I judge it my duty to imitate him in patience, and in rescuing the slanderers from their sin, that they abuse not their souls by uncharitable surmises, nor their tongues by false reports. To which end I give them this true information: The two first Books I printed, I left to the Booksellers Will; for all the rest, I agreed with them for the fifteenth Book, to give to some few of my friends, hearing that some others agreed for the tenth. Sometime

time my fifteenth Book coming not to an hundred, and sometime but to few more, when of Practical Books I needed sometime 800. to give away. Because I was scarce rich enough to buy so many, I agreed with the Bookseller, (my Neighbour,) to allow 18 d. a Ream (which is not a penny a quire,) out of his own gain towards the buying of Bibles, and some of the practical Books which he printed, for the poor: Covenanting with him, that he should sell my Controversal Writings as cheap, and my Practical Writings somewhat cheaper then books are ordinarily sold. To this hour I never received for my self one penny of mony from them for any of my Writings, to the best of my remembrance: but if it fell out that my part came to more than I gave my friends, I exchanged them for other Books: My accounts and memory tell me not of 5.li that ever was returned for me on these accounts, which was on literary occasions: so that my many hundreds a year is come to never a penny in all, but as aboveſaid, in some exchange of Books. And the price I set on my Books which I exchanged for theirs at the deareſt rates, is as followeth, [Treat. of Conversion, 2.s. Treat. of Crucifying the World, 2.s. Disput. of Justificat. 2.s. 4.d. The Call to the Unconverted, 8.d. Disput. of saving Faith, 5.d. Of the Grotian Religion, 6.d. Directions for sound Conversion, 1.s. 8.d. Disput of Right to Sacraments, *Edit. ſecund.* 2.s. 4.d.] These are all my bargains and my gains. And I chose the honestest Booksellers that I could meet with, according to my small measure of wit and acquaintance; who told me, they still made good their Promises. And now censorious Slanderer, tell me, what thou wouldst have had me to have done more? If I had got Food and Rayment out of my own hard labors, had it been unlawful or dishonourable, when Booksellers get so many hundred pounds by one Book, that never studied nor spent their time and cost for it, as I have done? And yet dost thou reproach me that receive not a groat? But because I will not oblige my self to the same course for the future, and that thou mayst know at what rates I serve thee, let me tell thee, that in these labors early and late my body is wasted, my precious time laid out, and somewhat of my Estate, and somewhat of the labor of my friends. I cannot have twenty quire of my writing well transcribed, under fifty pounds. And who shall pay for this, or maintain me in thy service? I have troubled a Neighbour-Minister in the tedious work of transcribing my Characters (for some books,) for which, neither he nor I had ever one penny. These personal matters are unsavory to me, and I take it for a great injury that thou putteſt upon me a neceſſity of mentioning them. But I have yielded this once to thy unrighteous importunity, that thou mayeſt hereafter learn what to believe and utter, and make more conscience of thy censures and reports. And that thou mayst have the utmost relief that I can procure thee for the time to come, I shall agree with my Booksellers, to sell all that I publish at three farthings a sheet, and to print the price of every book at the bottom of the Title page.

Farewel.

October 11. 1658.

Richard Baxter.